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THE

NARRATIVE

OF

ELEAZER SHERMAN,

GIVING AN ACCOUNT OF

His Life, Experience, Call to the Ministry of the Gospel, and Travels as such to the present time.

VOLUME I.

"Come and hear, all ye that fear God, and I will declare what he has done for my soul."—Psalm lxvi. 16.

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MIDDLEBOROUGH, JULY 23, 1828.

This may certify, to all whom it may concern, that ***ELEAZER SHERMAN*** *was received as a member into the Christian Church in Middleborough, September* 5, 1815, *and retains a good standing, has been a useful member to the present time, and in meetings has improved his gift to the good of those present, and in many places to the conviction of many.*

Signed in behalf of the Church,

ABIEL NELSON, *Clerk.*

TO THE PUBLIC.

My reasons for publishing this short Narrative are, that I have felt it my duty, believing it will be for the good of others, and a benefit to me, as I expect to travel. The small profits I may make on the work, will pay a part of my expenses, as no one can travel and preach the gospel without being at considerable expense, and I have a wife and three children to support, and if I have not the means of supporting them as well as myself, I shall be in the way of my duty to stop travelling, and labour some other way for my support. All I ask from any one for my assistance, as I travel, is, for them to do their duty before God, and they will be rewarded in the coming world, as the Saviour has said, if you give a cup of cold water in the name of a disciple, you shall not lose your reward. It is now over thirteen years since I first began to labour in God's vineyard, and those that read the history of my life, will see that I have not been all the time idle, and that my labour has not been in vain. I also believe that this

short history will be entertaining to all who read it, and that Christians of every denomination, who love God and his cause, will by reading it discover that the Lord has done great things for me and by me, as an instrument in his hands in bringing many from nature's darkness to marvellous light, and from the power of sin and Satan to God. To his name be all the glory.

I believe it my duty to go among all denominations where a door is opened to preach. I firmly believe that God has a people among all denominations of the earth, by whatever name called. Those that are born again are all made to drink into one spirit. St. John says, they that have their robes washed in the blood of the Lamb shall come from every people and nation under heaven, and worship before him; and every nation and people that fear God and work righteousness, will be accepted of him in the great and final day. I hope that all who purchase this book, will read it through, and preserve it for others, whom it may benefit, when its author is no more.

NARRATIVE.

CHAPTER I.

My birth and parentage—Exercises of mind at different times until I was converted.

I was born April 15, 1795, in the town of Middleborough, Plymouth County, Mass. I am of the seventh generation from Philip Sherman, one of the first settlers on Rhode-Island. He and a few others purchased the whole of the island of the Indians. He was, as I am told, a Friend, and many of his descendants are of that order at the present time. My grandfather was a speaker in the Friends' meeting. My father married out of the society, and for this was excluded. My mother belonged to a Congregational church, and also one brother; and one brother, three sisters and myself, joined a church of the Christian denomination. My father had ten children, six sons and four daughters. One brother and one sister have finished their mortal life. I am the fourth son. At the age of six years, from what I saw in the works of creation, I was led to conclude that there was a Supreme Being, who was the author of all things. Being early taught to read, I learned that his character was holy, and that I was to appear before him, to give an account of my conduct in this world. At the early age of six years, I resolved to live a good life, and do the will of my heavenly Father, and thereby get to that place called heaven. At that time I told my little companions,

I would never swear, nor tell a lie; that if they did, they would go to that wicked place called hell. The first sin I ever committed, for which I felt condemned, was in telling a wrong story to my mother to escape correction. A deep sense of this sin filled my mind with horror.—I thought God was angry with me, and could obtain but little sleep through the night, and my hopes of heaven were blasted, and I viewed myself a sinner, and endeavoured to pray God to forgive me.

Nothing special occurred from this time, until I was eleven years of age. I then had a remarkable exercise of mind. One day when I was at work in the garden, these words came to my mind accompanied by the Spirit: Jesus Christ came into the world to save sinners, to save all from sin. It was to me as though a voice from heaven had proclaimed it in my ears. I stood some time in astonishment, as I never had such feelings before. It appeared as though I saw the most innocent and lovely character that mortal eyes ever beheld, going about doing all the good in his power, to the sons of men, treated with all the cruelty and contempt which it was possible for wicked men to manifest toward him, and was led up the hill of Calvary to suffer the awful pains of death on the cross. When I saw and meditated on these things, I wept before the Lord; I saw myself a poor sinner, and that Christ had died for me, and unless he forgave my sins, I must perish forever. I cast my eyes toward heaven, and all the firmament appeared changed to dark yellow; the sun did not

appear to shine with his usual effulgence. All nature before me, seemed to be in deep mourning. This frame of mind continued for some time. I had seasons of weeping in secret, for several days. Soon after I had a desire to hear preaching, and the first opportunity I went to hear Elder Simeon Combs, a Baptist preacher, then settled at the south of the town. Shortly after I entered the meeting-house, he named his text from these words: If the righteous scarcely are saved, where shall the sinner and the ungodly appear? It seemed as though he directed his discourse to me. I trembled and wept much, realizing that with all the rest of the human family, I must appear before the judgment seat of Christ, and hear the sentence from him, depart ye cursed, if we are not prepared to meet him at this meeting. Many were convicted, and a glorious work of God commenced and continued through the season. My mind was greatly exercised through all that season of reformation. About one year from this time, some turned from their religion, and I almost began to think it all imaginary, and that there was no such thing as religion, and that the bible was written to deceive people; for none had ever returned from the world of spirits, to inform us if there was a heaven or a hell; and if religion was a reality, why did not its professors live up to it?—And thus I halted for a long time between two opinions. When in my sixteenth year, the Lord called me again. One of my intimate friends and associates was taken away by death; a youth by the name of Stephen Briggs,

whom I loved as a bosom friend; I had reason to believe him a Christian. When the affecting news came to me that he was dead, I thought that he had gone to heaven, and if I had been called, where should I have been? Solemn question. I have no hope beyond the grave. Lord have mercy on my poor soul, was the language of my heart. If I am not prepared for death, this young man and I must be parted at the judgment day; we are now parted. We have taken sweet counsel together, we have gone to the house of God in company, and O must we be parted forever. I went to his funeral deeply affected, and with trembling steps approached the side of his coffin, to view for the last time, this lovely youth, who so often had met me with a smile; but ghastly death had changed his lovely countenance, and I shall hear his pleasant voice no more. Shortly after the death of this young man, Eld. Briggs, a Baptist preacher, came into the neighbourhood, and preached at the school-house, from this text: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.

The discourse then delivered by Eld. Briggs, had a powerful effect on my feelings. I wept much through the meeting, but was unwilling to let it be known that I wanted religion, and so grieved the Spirit, that in a few months my conviction again left me. At the age of sixteen, I went to the village of Taunton, to serve as an apprentice with William & Henry Washburn, to learn the cabinet-making business. I

had not served many months, before I was taken sick, and returned to my parents, where I was confined for three months, with a slow bilious fever. During this sickness I was insensible of my situation for the most part of the time, but God was pleased in mercy to raise me to health; and when I obtained my usual strength to labour, I left home to resume my former employment. I passed through a grove of woods on my way, when it seemed as though I heard a voice from heaven, saying unto me, God has spared your life to repent.

I immediately concluded if I had been taken out of this world on my sick bed, in my senseless state, I must have been forever miserable. I saw I was under the greatest obligation to return. Thanks to my God for sparing my life. I then felt determined to live a life devoted to God, and serve him the remainder of my days. I then began to search the scriptures to inform my mind what was the will of God toward me as a sinner; and for six months I was under serious awakenings, but for neglect of prayer and watchfulness, I soon began to fall in with the temptations of this vain world, and lost all my convictions and lived in a very careless state for some time.

At the age of eighteen, I was much engaged in the association of young people; I delighted much in what is called civil mirth and recreation; but in the height of my enjoyment, and anticipated pleasure, my high prospects of happiness, were in a measure, blasted. The Lord, about this time, was pleased to take a number of those young people who were dear

to me, from the shores of time. None can describe my feelings at this time, in being separated forever in this world from those, whose company was as dear as life. At this time, I was called from day to day, in assisting in making coffins for the dead; and often when the bell tolled for the deceased, I thought that my turn might be next. I was filled with great anxiety, and strongly desired to be prepared for death. In a short time I was taken sick, and returned again to my native town and parents.

While I was confined with this sickness, I had my reason granted me; but my mind was filled with horror, as I was doubtful whether I should recover. I tried to pray to the Lord to spare me and restore my health, promising at the same time, I would live a different life, could I be spared. God was pleased in a short time, to restore me to health, and I again was on my way to Taunton, through the same grove of woods mentioned before, when these words again occurred to my mind: God has once more spared your life to repent. I felt to tremble before the Lord viewing my obligations according to promise on my sick bed, but a short time before. New resolutions were now formed by me, to serve God; but, alas! I again broke my promise; for in a short time I was seeking the pleasures of this vain world, and so continued until my twentieth year.—About the first of December, that year, I went on a visit to my native town, to see my relations and acquaintances, as there were many young people which I formerly had associated

with in parties of pleasure. I accordingly agreed to go one evening, as some of them expected to be together, and I anticipated much enjoyment at the party. But to my astonishment, just before the commencement of the evening, I found that most of the company were going to a religious meeting. News came that a young man by the name of Asa Foster, was to preach that evening in the neighbourhood; when I found that I could not prevail on my young friends to give up going to meeting, and attend the party, and found some for going one way and some the other, I concluded to go to meeting myself and give up our party at that time, and accordingly we all went to meeting. I do not think I ever went to meeting with my mind filled with so much vanity, as it was that evening. As I entered the house and saw the preacher, his singular appearance, his dress, and manner of preaching was different from any I had ever heard preach the gospel before. I had not been long in meeting before a young man sitting beside me, fell on his knees in the time of preaching, and cried aloud, Lord have mercy on me, a sinner; Lord Jesus save me, or I perish; O God have mercy on my poor soul. The distress of this young man, and his piercing cries operated powerfully on my feelings. I thought it was the power of God unto salvation. The preacher was stopped by the loud cries of the young man, and prayed fervently for him. After the preacher had prayed, a man prayed, and such a prayer I had never heard before; it was with the Spirit, understanding, faith and power;

and was answered I believe, immediately from heaven. He prayed the Holy Ghost to descend as it did in the day of Pentecost, that sinners might cry out as they did then, and cries were soon heard in every part of the house, Lord have mercy on me, a sinner, and what shall I do to be saved. I never saw so much of the power of God manifested before. I trembled in his presence, and felt the power of his convicting Spirit, but endeavoured to prevent its being discovered. It was strongly impressed on my mind to ask the Christians to pray for me, but I resisted the impression, and concluded to pray for myself when I left the meeting, in secret. I returned that evening from the meeting with very different feelings from that when going. My young companions who were with me all appeared very solemn; that same spirit we all had when going to meeting that evening, had left us. I returned to my brother's that evening, and my sister, who had been a professor for years, said to me, "My brother, I hope you will have religion, and yet be a blessing to the people in the town where you live." I replied, if I get religion I shall keep it to myself. I shall not make such a noise about it as many do; for I concluded that a person might be religious without a confession as well as with. I then retired to my lodgings, but sleep departed: my past life and sins were before me, and distress filled my soul. The next morning I had a desire to read the bible, but neglected some time, fearing that some in the house would think I was under conviction. The same morn-

ing one of my particular friends, a young man, came to the house and asked me if I would go with him to meeting at the Long Plain meeting-house, four miles from that place, for Elder Foster was to preach that day. My mind was filled with anxiety to hear him again, but the rain prevented us from going that day.—The evening following the young man came to the house and informed me Elder Foster would preach at Deacon Lane's house that evening, and we both went. As I entered the house, I found the young man who was in such distress the night before, very happy in mind and giving glory to God for pardoning mercy. After the young man had done relating his experience, Elder Foster arose and said, "My hearers, through God's assistance I shall point out to you all the road you are in; whether you are bound to heaven or hell, and quoted this text. "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it; and broad is the road that leadeth to destruction, and many there be which go in thereat." He set forth the glorious path to heaven, leading through the trials and temptations of this world and death and the grave, up to heaven and a glorious immortality. I plainly saw I was not bound that way. He then set forth the situation of those in the broad road to destruction; that they followed their own wicked desires and the imagination of their own sinful hearts; refusing his merciful calls, and when his judgments were sent to turn them about, the sinner would make promises and break them, refuse his gospel, resist

his Holy Spirit, till at length death with all its grim terrors would seize their mortal frame, and they at length go down to hell.

I then plainly saw myself in the broad road; I thought his discourse was to me. I had broken my promise on a sick bed in times past, and all my sins were then in order before me, and I must soon turn or die. From this meeting I returned again to my sister's house, with a wounded heart. I rested but little that night. The next morning I wanted to ask my friend to pray for me, but my proud heart and stubborn will kept me back. Soon after I set out on my way to Taunton, my mind weighed down with a heavy burden. In the evening I entered the work-shop, and my shop mates soon began to question me about my visit—if I had a good time with the young people I went to see. I tried to be as cheerful as possible, fearing my companions would discover I was serious; but as I was naturally of a very lively turn, and full of jesting, they soon discovered the change in me, and said, he is going to be religious, and we will laugh him out of it; and from day to day much was said and done to get me to give it up. One day as I was by myself, the enemy suggested these things to my mind:—you are now at the right age to take comfort in this world, and have many young acquaintances, but if you become religious you must lose their company, and be despised by them, and counted an outcast from their society; and besides all this, there is no reformation in the place, and you had better give up seeking religion until you are twenty-one years of age,

and then you can go where there is a reformation and get religion, and the way to get rid of your serious impressions is to go to the first party of young people that meet for pleasure, and be as lively as ever, and you will no longer have your gloomy thoughts. I immediately fell in with the temptation, and did accordingly. I went directly against my conscience into gay young company, on purpose to wear off conviction, and by this means became more hardened in sin than ever. I thought then nothing should move me to seek religion until I was twenty-one years old. About two weeks after this, a man came from my native town to see me, and informed me of the work of God in that town, and that many of my young friends and particular associates had experienced religion, and that they had sent by him their respects, wishing me to make them a visit as soon as possible, for they had a great desire to see me converted. This unexpected news wrought powerfully on my feelings, for a few weeks before this I was with them, and was ashamed to let them know I wanted religion. But now, said I, they are converted, and I am left to hardness of heart, by striving against the Spirit of God. I began to cry out, in the language of Paul, Lord, what wilt thou have me to do. I was for a little time in such distress of mind it seemed I could not live. All my sins like mountains appeared before me, and the voice of justice, like thunder, cried, Cut the rebel down. It seemed as though I was guilty of the sin which was the means of the damnation of all the miserable; and that

sin of refusing and resisting the Spirit, if continued in, was the sin against the Holy Ghost, and to persevere in this way, against light and knowledge, was incurring guilt which could not be forgiven, either in this world, or the world to come.

But at this time a little hope began to rise in my mind that one more call to me was granted, and if I was faithful to attend, and hear and obey this call, I might possibly be saved; for it appeared to me God's Spirit was then striving powerfully with me, and he had declared in his word his Spirit should not always strive with man. I then looked back on my past life, and saw from a child I had refused that Spirit which was sent to reprove the world of sin, of righteousness and of judgment; and I had barred the door of my heart against the Spirit; that my Saviour had stood and called unto me, but I had replied, Go thy way till a more convenient season; but hear your last call, and prepare for eternity—life and death are before you—take a decided stand—and no longer halt between two opinions.—Thus the Lord seemed to speak to me. I then gave up to seek the Lord with all my heart, resolving that I would never desist, but would go crying for mercy, even if I should be cast off at last. These exercises took place about the going down of the sun of a very dark and cloudy day. At half past 8 o'clock I left my work at my bench to find some solitary place to pray. As I entered the street, I heard the sound of a fiddle, at a hall on the opposite side, which was occupied for a

ball room. The once pleasant instrument of music had now lost its sweetness to me, and the sound of rolling thunder at this time would have been more delightful to me. I passed the hall and said, O Lord, turn the minds of the young people, that this hall may yet be the house of prayer and for religious worship. It came to pass in a short time after. I then passed the hall and entered a lot, and with trembling steps moved slowly on until I came to the corner of the lot. A fence crossed one way and a ditch the other. My distress was at this time so great, that my natural strength was in a great measure gone. I stood for a few minutes trembling before the Lord, while the heavens over my head were in blackness by a thick cloud, and such darkness that I could hardly discover what was before me, and the streaming rain descending. I then reflected that the eyes of Him who pierceth the darkest cloud, were upon me, and that he knew the desires of my heart. I then kneeled before him and prayed, O Lord thou would'st have been just if thou hadst cut me off years before this, and sent my soul down to the regions of darkness forever. But O Lord, as thou hast seen fit to spare my life to see this night, O be merciful to me a sinner; show me the worst of my case, and may I have repentance unto life. O Lord help me that I may never turn back from seeking thee, and help me to overcome all temptations, and the sin that most easily besets me; and O Lord, I most solemnly make my vow that through thy assistance I will from this time never cease praying until I find the

pardon of my sins, if it is not until my latest breath.

I continued to go to this place for several days after, and pray. But one day I had laboured, and being much tired, something seemed to say, what use is it for you to go to yonder lot and pray to-night? you know that many times your prayers do'nt reach higher than your head: and if you go to-night, it will do no good. I then entered the house, to retire to my bed. I had part of my clothes off, when something in me seemed to say, will you give up praying, and break the solemn vows you have made? No, I will go this night and pray before I sleep. I put my clothes on again, and went and kneeled down in the snow bank. Feeling the piercing north wind, it reminded me of my dear Saviour, who once prayed all night on the cold ground, while his lovely countenance was bathed in tears of sweat and blood, and his locks filled with cold drops of dew. At this time I prayed, O Lord, if consistent with thy will let me have some evidence that my prayers are heard by thee, and if there is mercy for me, let me when I return to the house take the bible, and the first chapter I open to may I read something that will give me encouragement to hope in thy mercy. I opened to the 4th chapter of I. Peter; the 12th, 13th and 14th verses gave me much encouragement. They read as follows: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that

when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

The next day while at work, this text of scripture came to me, Matt. 5th chap. 6th ver. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. I believed I then could say from my heart, Lord thou knowest I do hunger and thirst after righteousness more than any thing else. The next day I spent my time in reading and prayer, but found no relief in mind. The next, which was the 10th of January, 1815, my mind through the day was in a despairing frame, in view of my past life. About 8 o'clock in the evening, while standing at my bench, I concluded I was given over, and misery and despair must be my lot forever. The time had been that I might have had religion; but then it was too late. Here I sunk down in tears, and sorrow overwhelmed my sinking soul.—While in this distress, I heard as it were a soft and pleasant voice saying to me, Behold the Lamb of God, that taketh away the sin of the world: And then was presented to my mental view the dear Saviour, from his birth to his death. He seemed one of the most innocent looking persons ever beheld by mortal eyes; and in every sense he represented the lamb, particularly in his innocence and love. And for this reason John called him the Lamb of God. And as he was offered on the cross and

there tasted death for every man. I thought if his love was so great as to come into this world and undergo such unparalleled sufferings, and then die to save the chief of sinners, there was hope for me, as I felt willing to obey all he required in his gospel. I then viewed him on the mercy seat, and he seemed to ask me three questions; the first was, are you willing to come out from the world and forsake its carnal pleasures; and are you willing to be despised for my sake, and to suffer persecution while in the world; and the third and last question was, are you willing to die this night, and leave all your connexions and dearest friends on earth, if you can have an evidence that your sins are forgiven? I answered Lord, yes; thou knowest I am willing to give up the world with all its pleasures, and to suffer reproach and persecution, and even sacrifice my own life for thy sake; and then said, Lord, I give myself up to thee, it is all that I can do. As soon as I had given up all, I found peace, and the glory of God filled my soul. I never enjoyed such exquisite happiness in all my life; my love extended to the whole world, and I felt as though I had not an enemy on the earth. Christian people were as dear to me as my own relatives. I was so happy I could sleep but little through the night. I wanted then to see the whole world together, and tell then what an inestimable blessing religion was. In this way I went on rejoicing for some days; but all at once my mind became dark, I then doubted, and thought my former hopes were vain, but I said if I have not experienced religion I will not give up

praying. I concluded about this time to make my friends in Middleborough a visit. On my way I stopped in the woods, kneeled down and prayed, O Lord, if I have been converted, give me an evidence of it this day; if not, roll on my conviction, for thou knowest I do not wish to take up with anything short of that religion which will stand in the dying hour. I then went on my way and arrived at my father's house about twelve o'clock. I had not been long in the house before my mother informed me that my sister Sarah had experienced religion but a few days previous. I replied I could rejoice, for I had prayed for her while I was under conviction. She was five miles from home that day, at the house of another sister; and as I started on my way to see her, I tho't of my prayer in the morning; the sun was fast descending the western horizon, and if it was not answered before the day was gone, I should think I had no religion. But previous to arriving at the house of my sister, the text in the 14th chap. John, and 27th verse, was applied to my sinking mind, attended by the Holy Comforter, which was as follows: Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid. I said Lord, thou knowest I never received such peace from the world; it is a heavenly peace, it is like a river flowing from the fountain of immortal glory. In this comfortable state of mind, I entered the house of my brother Peirce, and met the sister who had lately experienced religion at the door; I took her

by the hand, and told her I was never so happy in all my life; my other sister coming immediately into the room, I said to her, dear sister, your prayers for me are answered, for God has blessed my soul with heavenly peace. A number of my cousins being present who had been converted years before, were made very joyful to see me happy in the Lord: and glory to God was given by all in the house, for his converting grace, and glory filled my soul. In this happy state of mind I went to meeting that evening, and found most of my young friends rejoicing in the love of God; and after hearing a number of them speak of his goodness and mercy to them, I then arose for the first time, to speak in a public meeting, and to tell what God had done for me. I can truly say I took more comfort in this meeting, than I ever did in all the parties of pleasure I ever went to in my life; and could say one day in thy courts, O Lord, are better than a thousand elsewhere. In this happy state of mind I continued day and night, for some time, and tho't my warfare was over; and concluded I should always enjoy the same felicity. I then returned to Taunton to my work, all things went on well, my mind was above the world while my hands were employed in it. Invitations to join in parties of pleasure were rejected for the company of the humble Christian. Brother William Stall a member of the Baptist church, was as a kind father, and his house as a home to me, where I spent many delightful evenings with him and his family. Through the winter I had great anxiety to see his family convert-

ed, and often prayed for them, and trust my prayers were not in vain, for one daughter soon experienced religion and was baptized, she and her mother in one day. About this time I was introduced by brother Stall to an aged Christian woman, the widow of Judge Padelford, who was a member of the Congregational church, in that town. I found her to be a mother in Israel, and a friend indeed; many instructions she gave me which were comforting to my mind; I often prayed in her house after a pleasant evening had been spent in religious conversation. Her daughter was converted about this time, and followed Jesus in the way. I often felt it my duty to go to houses in the place and pray with the people, where liberty was granted. I found great satisfaction in taking up my cross, but soon discovered that the devil was greatly disturbed at my praying; he set his servants to mock and stone me in the streets, for praying, but the promises of Jesus supported me under persecution.

CHAPTER II.

Of my first speaking in public—Of the great reformation that then took place—Of being convinced water baptism was a command, and being baptized—Of going to New-Bedford—Having some evidence of being called of God to preach.

About two months had now elapsed, since I had experienced religion. I had information that the next first day Elder Cilton was to preach two miles from the village, at

the house of Mr. Reed, a Baptist, and felt desirous to hear him; I started early in the morning, and arrived at the house before the services commenced, and began conversation on the subject of religion; the woman I was then conversing with, said she would inform her mother, who lived in the other part of the house, of my being there, and would invite her to come in, for the old lady would be glad to see me. She soon came into the room, and began to cry glory to God, saying that she believed the Lord was about to make me that preacher, that would be the means of a glorious work of reformation in the place; she said her faith was strong in God, that he was with me and would bless me if I was faithful. I discovered this woman to be one of the Lord's discerning children, that she had been many years in his service, and his love burned as a flame in her heart, that she had the testimony of Jesus which is the spirit of prophesy; from this very aged disciple of our Lord, I was taught the ways of God more perfectly. Our meeting that day was blessed with the presence of Jesus. During the delivery of the sermon I arose and related my experience. Old professors were revived, and prophesied that a reformation was about to take place. At the close of the meeting, brother Nathan Savery took me by the hand and said you must go with me to my house and have a meeting this evening; for, said he, I live in the village near the factories, where there are many young people, and you must go with me and preach to them. I told him I did not attempt to preach. I was

but a young convert, and could not think of attempting holding it myself. He then said, the experience you have told this day is the loudest preaching we have heard in this town for years; and if you say no more to the people, I shall be satisfied, and you must go to the village and have a meeting to-night, for I feel as though God will bless you in going. I then made up my mind to go. The news spread about the village that a young man who had just experienced religion, was to speak that evening, to the young people.—At the commencement of the evening the house was filled in every part with young people, many of whom were light and vain. My mind was very much exercised to speak to them of the importance of preparing to meet God. I then arose, and the first words I spake were, God has a meeting appointed, and all in this house must attend; and this night I have come to warn you to prepare for this great and solemn meeting. Liberty was granted to me by the Spirit, that evening, to sound the alarm to guilty mortals. An awful solemnity was felt in the meeting—God was there—sinners trembled, and their piercing cries were heard aloud for mercy. Our meeting was dismissed at half past nine, but the people were not willing to leave the house. The most of them stayed till about 12 o'clock, and at this late hour fervent prayers were offered to God by many present. Among the number of mourners, brother Savary's daughter was the most powerfully convicted. I left his house about 1 o'clock that night, on my way home

I stopt many times, for it appeared to me I heard heavenly music in the air. I was alone, but it seemed as though the angels of God were about me, and the music I heard was their singing. We read the testimony of Jesus, which saith, there is joy in heaven among the angels, over one sinner that repenteth. I felt as tho' the Lord was about to do a great work in Taunton, and that he had given me great faith and confidence in him to go forward in his work. I felt as though nothing would move me to turn from the cause of religion. The Lord wrought powerfully on me by his Holy Spirit, causing me to tremble at his word. I also believed he would work powerfully by me, as an instrument in his hands in bringing many sinners from darkness to light, and from the power of sin and Satan to God, who would be as the crown of my rejoicing in another world.

I found my meeting disturbed the enemy very much, for he began to arouse his subjects; some came to me the next day, and seemed to be angry. They asked me what I meant by affrighting the young people so much the evening before, and said many hard words to me; that I ought to suffer for my conduct, telling me at the same time that they would have a ball the next Thursday evening, and all the young people who were frightened by me the Sunday evening before, they should get to attend the ball. I told them it was not in their power; they might get some to go, but there was a Power beyond them, that would not suffer all to go. I think the number that appear-

ed convicted the Sunday evening before was fifteen, and out of that number I was confident some were too deeply wounded to think of going to a dance. The opponents to the work used every means to induce them all to go. Some they persuaded, and others they could neither hire nor persuade. And so they failed in the attempt. Among those who refused to go, was brother Savary's daughter. We had a meeting at the village. The next Sunday morning I entered brother Savary's house, and found his daughter had been in great distress for her soul for a week, and the evening before had been on her knees two hours, pleading for mercy. She had not yet found peace in believing, and was much exhausted for want of her natural food and rest, having taken but little during this period. Her situation at this time caused much excitement among the people; some said that I had been the means of her fright, and that it would terminate in her death; that I ought to be driven out of the place and tarred and feathered for my conduct. Our meeting that day was at Mr. Dunham's house, and I was pleased to find my aged brother Cilton present; he addressed the people, and afterwards I delivered an exhortation. The meeting was very solemn. Mr. Dunham's daughter was under powerful conviction that day, and many others were in tears. After meeting I went to brother Savary's house to see the distressed young woman, and found her no different. I prayed to God that he would grant deliverance to her enthralled soul, that as a wonder-working God he would make his pow-

er known, for I was sensible could she be brought from the state of mind she was in, she would convince others of the power of God. We had a meeting the next evening, in a house near by. Prayers were offered for the young woman, and that God who has promised to hear his children that pray to him day and night, heard and blessed the young woman. That night her soul was happy in God. I entered the house that night; she met me at the door with a heavenly smile. No person I ever saw looked so happy. The language that flowed from her tongue was heavenly. She cried, 'Glory to God in the highest, for what he has done for my soul.' In the sweetest accents of praise, she set forth the glory of God, in his redeeming love. A number of her young friends being present, she addressed them in the most solemn manner, exhorting them to seek religion. Her words were like arrows in the hearts of the unconverted, which caused them to cry out, 'What shall I do to be saved?' Some were struck with wonder and admiration, in seeing the great power of God, manifested in this young woman's conversion. The enemies of the cross were now confounded and put to silence, while solemnity reigned over all. A number of those who were persuaded to attend the ball, were now under more powerful convictions than ever. One of them in particular arose in the meeting, and exhorted her young companions not to do as she had done; for she feared there was no mercy for her; that she had gone to the ball, and by this means had resisted the Holy Spirit, and feared she must

now be cast off forever. I can truly say this was a joyful season to my soul. I now saw signs of much spiritual rain, by the appearance of the increasing cloud. God saw fit at this time to send such labourers into his vineyard, as were active in the cause. Among the number was a female preacher named Olive Jalett, from Fairhaven. She exhorted the people, in the most pressing and affectionate manner, to repent and believe the gospel; and truly we might say as in ancient times, when the woman of Samaria went into the city, many were led to believe her testimony when she said, 'Come and see a man that has told me all that ever I did: is not this the Christ?'

She continued her spiritual labours with us a few months, to the conversion of many, and shortly after was called to leave this vale of tears, to enjoy a glorious paradise in heaven. The glorious work of reformation continued to increase, and when a goodly number saw fit to be baptized, we sent for Elder Benjamin Taylor, who then resided in New-Bedford, to come and administer the ordinance. We had many baptizing seasons, when parents and children followed Christ together, in this solemn institution. In searching the scriptures to know the duty of a believer in regard to this ordinance, I found it plainly revealed in the New Testament, that baptism was a command, and this command was to the believer, and the main evidence of the fitness of the candidate is, that he loves him who has said, 'If ye love me, keep my commandments; follow me and ye shall not walk in darkness. The reader may

ask what scriptural evidence I have that baptism by water is a command. Is it not written, Matth. xxviii. 10, 20, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you. In the first place our Saviour commands his servants to teach and baptize, and secondly to teach them to observe all or whatsoever he had commanded them. I now ask the reader how he shall observe this teaching, unless he submits to baptism. But, says the reader, there is nothing about water in this text mentioned to satisfy me. Come, then, candid reader, let us examine the practice of those ancient teachers who saw and understood their Master's calling. In the acts of the Apostles, we have an account of the practice of Philip, after preaching Christ to the people, they believed the things he taught them concerning the kingdom of God, and were baptized, both men and women. How and what way they were baptized, we will ascertain by following Philip a little farther, and see if we can find out how he baptized. After he taught the people, the angel of the Lord spake to him, saying, Arise and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is a desert. And he arose and went. And behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasures, and had come to Jerusalem to worship, was returning and sitting in his chariot, reading Esaias the prophet. Then the

Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip to come and sit with him; and the place of the scripture which he read was this: He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation, for his life is taken from the earth? And the eunuch answered Philip, and said, I pray thee of whom spake the prophet this, of himself or some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way they came unto a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, so that the eunuch saw him no more. And he went on his way rejoicing.

We may plainly see by this scripture, that Philip was sent to teach, and did teach the eunuch; and he understood his teaching, and believing what Philip taught him was true, he

became a fit subject for baptism; and they both submitted to the command of the Saviour, when they went into the water. The happy effect was, the eunuch went on his way rejoicing, just as all believing Christians do when they do right. But perhaps it would be well to have another witness. Here is one Peter who was with Jesus. Peter how do you think Christ meant people should be baptized? Do you agree with your brother Philip about the command of water baptism? We will now hear Peter's testimony on the subject. Acts x, commencing at the 42d verse: And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead; to him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins; while Peter yet spake these words, the Holy Ghost fell on all them which heard the word, and they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with other tongues and magnify God. Then answered Peter, can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord. We find in this chapter that Cornelius was warned by one of the heavenly host to send for Peter; and Peter received the message and went to meet Cornelius, who said to him we are all here before God, to hear all things that are commanded

thee of God. Peter then instructs them concerning Christ as the way of salvation to all nations, and all that feareth God and worketh righteousness is accepted with him. So Peter makes the inquiry, can any man forbid water, that these should not be baptized? He still goes further and commands them to attend to this righteous requirement. Peter no doubt remembered his master's words when he set the example, and was baptized by John in Jordan. His language to John, Thus it becometh us to fulfill all righteousness, as in the mouth of two or three witnesses every word is to be established.

This must suffice on this part of the subject, that water baptism was submitted to by Christ, and practised by his Apostles as a commandment from him who was given as a leader and commander of his people. My mind being now established in the doctrine that water baptism was a divine requisition, and enforced from scripture testimony, that the ancient mode was that of going down into the water, and being buried with him in baptism, as it is recorded by one of his Apostles. This appearing as a duty binding on me as a believer, I concluded to go forward in baptism. The day I was twenty years of age, a meeting was appointed at the Tammany Hall, on Taunton Green. The day was pleasant, and a very large concourse of people from different towns attended. Elder Foster from Vermont, preached a sermon. I then arose and told my experience, and was received a candidate for baptism. Deep solemnity filled my soul when going to the water.

When I gave Elder Foster my hand to step down the bank of the river, my soul was filled with glory, I spake with a loud voice to the gazing multitude, saying I could bless the Lord that he had spared me to see that happy day, that I should follow my Saviour's example, who once went down the banks of Jordan. After I had risen from the water, my soul was moved to exhort the people to repentance. The word reached the hearts of many that day, that I trust will bless God through the boundless ages of eternity After being baptized I went on my way rejoicing for some time, attending meetings, &c. Many of my enemies were converted, and friends were multiplied. My calling to religious duties seemed to increase, and being confined as an apprentice, and hindered by the calls of righteous friends, from my business, and having but a part of a year to serve, I concluded to purchase my time and work in some other place. This my employers agreed to, having served about four years. I then went to New Bedford, and worked by the month, at my trade. I was much pleased with New-Bedford, it being the most moral place according to the number of its population, of any place that I ever was acquainted with. I attended the meeting held at the Christian meeting-house, mostly, while in New Bedford. Elder Benjamin Taylor was then their preacher. I often was prompted to speak of the goodness of God; among my Christian friends, while I staid in New-Bedford. Not long after I had been in the town, I concluded one day to go to the Friends' meeting. I had not long

been in the house before I was impressed to speak; the cross being so great, I set trembling some time before I rose—all had been silent for one hour. It occurred to me that where the Spirit of the Lord is, there is liberty. I then arose and spoke with freedom a short time; when a friend spoke of the power and spiritual worship of God to my satisfaction.

About this time I was impressed with the idea of preaching. The cause of this impression I will here relate. I went one first day into the town of Rochester, to hear Eld. Hicks preach. After the forenoon services had closed, as I was standing in front of the meeting-house, thoughts like these occurred to me.—How many millions of inhabitants are there now on the face of the earth that in a few short years must pass into eternity, and for all these Christ has died; and of this great number how many die hourly, and are launched into the eternal world; and of this number how many die unprepared. While meditating on these things, I viewed the love of God as great toward his fallen creatures, in sending his Son to die for them; and the love of Christ as unsurpassed, in coming into this world of misery, and preaching the gospel with unwearied assiduity, in order to reclaim the poor, wandering, fallen and lost race of Adam. I felt at this time, I believe, a measure of the same love, when these words came to me as though they were sounded from heaven: "Go ye into all the world, and preach the gospel to every creature." As soon as these words came, the

Holy Spirit came upon me with such unutterable power as I never felt before, and I stood sometime in astonishment, to know what these things meant. I could not, at this time, think it was a call to preach, viewing myself ignorant and unlearned, as I was. The question then seemed to be put to me, did not Christ call such? Were not Peter and John called from their fishing boats? These were said to be ignorant and unlearned men, and Christ had chosen these men to be fishers of men, and these were made to be able ministers of the New Testament; not of the letter but of the spirit, for the Spirit giveth life. I found by searching the scriptures, that the Spirit of God was the main thing to qualify a man to preach, whether he was ignorant or learned; and that Saint Paul did not come to the people in excellence of speech, nor man's wisdom, that their faith might not stand in the wisdom of words, but in the power of God, and the holy men of old, spake as they were moved by the Holy Ghost; and our Saviour when he was on earth and preached to the poor, it was in plain and simple language, such as was easy to be understood; though a fool he need not err therein. And those Christ calls to preach the gospel, he is with them to bless their labours, and this is the way we may know he has sent them to preach, that souls are converted to God through their instrumentality; and further, the sheep and lambs of Christ are fed and comforted by their preaching.

CHAPTER III.

Hearing Lorenzo Dow and his manner of preaching—My visit to Middleborough—Great hurricane in 1815, seeing some of my fellow-beings perish that day—Going to Taunton, a reformation taking place—Visit Dighton and Wellington—Leaving Taunton and being called to return by a dream, and a reformation takes place at the west part of the town, where I was confirmed of being called to preach.

About this time Lorenzo Dow came to New-Bedford to preach; as he entered the meeting house, his singular appearance reminded me of the old prophets. He made some observations I shall never forget. He said some people after returning from meeting would be asked where the text was that the minister preached from. The answer would be sometimes I can't remember if I was to be damned. But, said he, I will give you a text that you will remember when you get home. My text is *The devil and the hogs!* He set forth in his introduction that mankind in general, had more or less devil in them, and were like hogs on the account of their being of a contrary disposition; that if we undertook to drive a hog he would go the contrary way; but a hog could be called where he would not be drove. And so, said he, men may be called to repent and turn from their sins, and thereby get to heaven, but would never be drove. He dwelt mostly on the effect of the devil entering the hogs, and their running down the steep place into the sea, and being choked—the effect it had on the

Gadarenes, that they desired Christ to depart out of their coast.

After hearing Lorenzo preach a few times, I was convinced he was one sent of God. I obtained from him the history of his life, and in reading it I found that he had travelled very extensively though the world, and suffered much with sickness, hunger and cold, and sometimes destitute of clothing, and not where to lay his head; and what was more trying still, to be rejected by his brethren, they having no faith to believe that he was ever called to preach, and often discarded by his brethren after he began to travel. I thought I never could endure all this, and concluded to abandon the idea of preaching. One night I dreamed of going to the Middleborough meeting-house and relating my experience. Not long after I went, and Elder Simeon Combs preached; his text was Watchmen, what of the night? I thought I could say by my feelings that day, that it was about time for the day to break, and the Sun of righteousness to rise once more among the people. After the sermon had been delivered, I arose and related my experience; and then went from house to house though the place and prayed with the people. Staid the night at the house of Mr. William Hurd's sister, who said she hoped the Lord was about to begin a reformation in the place. I had not been there long, before her daughter came into the room; I asked her if she wanted religion; she answered me very short and said no; but as she afterwards informed me, her answering me as she did, proved the means of her

being convicted; and she soon after experienced religion. The next morning I had an opportunity to talk to her brother; the good Spirit reached his heart, which caused him to weep as I told him of the sufferings of Christ for poor sinners. He was soon converted and remains a useful brother in Christ to the present time. Other preachers laboured there shortly after, and a number were converted and baptized. I then returned to New-Bedford again; not long after I dreamed a messenger came and said I must preach in Taunton, for the meeting-house would be opened for me. When I awoke I thought that the Congregational meeting-house would never be opened for me to hold a meeting.

I continued to stay at New-Bedford, till after the great hurricane on the 23d of September, 1815, a day never to be forgotten by thousands. I was then standing by the water side in solemn prayer to Almighty God, for those poor mortals I saw perishing in the water. One young man in attempting to save another, perished himself and was buried beneath the waves. The scene before us that day reminded me of that passage in revelation; fear God and give glory to him, for the hour of his judgments is come. And truly it was an hour of judgment; it brought many to see themselves in an unprepared state to meet God, and bowed their knees before him that day, that never did before, and cried for mercy. The Lord spoke by his mighty power that day, which was the means of the conversion of many.

A few days after I started for Taunton, to

see if the Lord had a work for me to do there. When I got to the place I went to see Mr. Pippon, the Congregationalist minister, and told him my feelings in mind; that if I was not deceived I had a call to warn the people in that place to repent and believe the gospel. I told him I did not know of any house in the place, where I could speak to the people. He told me his house would be free if he had not let part of it; but, said he, you are a person we are acquainted with, and I have no objection to your having a meeting at our meeting-house; he told me he would see some of the members of the church, and if no objection should be made, he would make an appointment the next Thursday.

I then went on to the other village, where the reformation had been the spring before, and found my brethren engaged in religion, and told them I had come to hold meetings at the other village, and expected to see a reformation, and wanted their assistance; if the Lord worked we must be workers together with him. I then went to a grove of woods about a half a mile from the place and prayed, and while on my knees a young man that I had not seen for six months, came into my mind. I prayed to the Lord if he was not converted, that he might have his sins set in order before him, and he repent and be converted. It was so strange to me that this young man should come to my mind while at prayer, I thought I must see him before I slept. I went that evening two miles to see him; not knowing where he lived, and there being a young man who attended a

grocery store in the village, I was acquainted with, I thought I would inquire where this young man lived. As I entered the store I saw the same young man I was in pursuit of. As soon as he went out I followed him, and taking him by the hand said, did you ever see the time that you wanted religion? He answered yes, six months ago; I was one day at the water side to see a young man baptized; and when he came out of the water he looked so happy, I was conviaced there was a reality in religion, and that I never could be happy without it; I tried to pray to the Lord to pardon my sins; but I have given up seeking religion since, and have been guilty of profanity and levity, and my conviction has left me, and now I care nothing about it. I walked some distance with him home, and stood and talked with him in the street, till he made a solemn promise that he would pray for himself for one week, and dispense with the sinful practice of swearing. The next day we went into the field together; he appeared to be a real penitent. We kneeled and prayed to the Lord for his pardoning mercy. About a week after, this young man became a happy convert, and was very gifted in prayer and exhortation.—The evening following I was at the house of widow Dean, a Congregationalist, who granted me the privilege of holding a meeting at her house, and as many people assembled as could be accommodated. I spoke to them of the importance of serving God. This was my first meeting in the place after I thought I had a call to preach there. I used to read a chapter

in the bible, and spoke as the Spirit gave understanding, not confining my remarks to any particular passage, for fear I should be confused and not be able to proceed. After attending my first meeting, I began to be very much discouraged, fearing I had ran before I was sent; and my manner of speaking being so simple, no one would think I was sent of God. Here the enemy told me I had better staid in New-Bedford and attended to my work. I felt so bad that night after meeting, that I almost concluded to give over the idea of speaking any more in public. But our feelings vary like the wind, and we are not always to judge by our feelings. God many times works out of the sight of men—good may be done and we not know it, as it was the case in this meeting; for not long after, eleven persons dated their awakenings from the same meeting.

The next morning I went to see the preacher in the place, who was to give me an answer respecting holding a meeting at his house of worship. He told me he had conversed with his friends, and there was no objection, and he had made the appointment the Thursday following, and he and a number of his church would attend. I then notified my brethren at the other village, and we met the day appointed at the meeting-house. I delivered my message with great freedom to the people. After I had done speaking, many of my young brethren spoke freely of the good things of the kingdom; and the minister and many of the church also spoke of the great satisfaction they had enjoyed in the meeting; and truly we might

say, it was a refreshing season from the presence of the Lord—how good it is for brethren to dwell together in unity. And what resembles heaven more, than brethren of different denominations to meet in love, to worship God together in one spirit. I now began to be encouraged that the Lord was about to bless my labours in that place. The meeting-house had been opened according to my dream; but where I was to have my next meeting I did not know. I thought if the Lord had a work for me to do, he would incline some one to open his house; and accordingly a man by the name of Elias Perry asked me if I would have a meeting at his house the next Saturday evening. I told him I would and made the appointment. A large number came together, and a very powerful meeting it was. Mr. Perry, himself, seemed to be under serious awakenings; and one young man was under such pungent conviction, that he bowed on his knees and prayed for mercy. He had a proud-spirited brother present, who appeared mortified to think his brother should pray as he did; for he observed to me afterwards, he thought his brother was only frightened because there was so much praying and exhorting in the meeting; that for his part he did not think anything of the kind would cause him to be concerned. I replied I believed it was the power of God that had visited his brother—that God's Spirit was powerful, and he might yet feel the same. He said he did not believe it. I asked him if he was willing to promise before God that he would not strive against the Spirit if it should come upon him.

He promised he would not. I then kneeled before God, and in the pre-ence of the young man, and prayed thus: O Lord thou hast heard this young man make the promise that he will not resist thy Spirit if it shall strive with him; O Lord roll on conviction, and show him this night the danger of his situation. The Lord at this time was pleased to answer prayer; he went that night to his bed-chamber to retire, but the Lord sent the word to his heart. After walking the room some time, he went alone by himself, to pray to the Lord for mercy. The next day I went to his work-shop, and he said he was willing to let it be known that he wanted religion more than any thing else; that he saw himself a poor sinner. This was pleasing language to me; it was the Lord's doing and wonderful to our eyes. This young man and his brother were both converted, and baptized in a short time by Elder Benjamin Taylor. As I now saw the work increasing, I prayed to the Lord to open the doors for meetings. One day, Mr. William Woodward came and told me I might occupy one of his houses and welcome, if I would prepare seats; and as no one lived in the house, it might be occupied statedly as a place for meetings. I went and made as many seats as possible; a large box was in the room, which served me as a kind of pulpit. Here we held our meetings for some months, until so many people attended, the house would not hold them. I then obtained a hall in the village, where we had worship one evening, and it was so crowded the friends

who owned the building were fearful it would break down. After this a house was opened for meetings, which was large and convenient. It was then occupied by Capt. Isaac Godfrey, who granted me the privilege of having meetings in his house for a long time. A number of other houses in the village were opened, and the good work of reformation went on, and converts were multiplied.

One circumstance I will here mention.—There was to be a prayer meeting held at the house of a friend one evening. I felt as though I must go to the house of a Mr. James Presbrey, and ask him to attend the prayer meeting that evening. I had never had any acquaintance with Mr. P. I had seen him before, but had never spoken to him, to my recollection. I went one mile on purpose to request him to attend the meeting. He seemed surprised when I told him I had come to tell him he must attend a prayer meeting. It worked upon his feelings through the day, why I should come after him in particular. When evening came, he began to grow uneasy, and said he could not rest in mind till he went. He came in shortly after meeting began. He had not set long on the seat before the Spirit came powerfully upon him, and he trembled so that he could hardly set on the seat; and before the meeting closed he bowed on his knees, and like the publican prayed, God be merciful to me a sinner. He shortly after became a happy convert and a useful brother. The work went on till not far from one hundred experienced religion in

that vicinity that fall and winter. The number of converts that year, from the commencement of my first labour at the village called Whitington, at the Green, and Ware bridge, all in the town of Taunton, were about 180. Some joined one society, and some another. Elder Benjamin Taylor was sent for many times that year, to baptize, and Elder Foster baptized a number. A church of the Christian order was established that year in Taunton; but since, many of those dear disciples of Jesus have left this world, I trust for a better. Some died very happy, praying to God in their last expiring moments. I have heard that two of the number who were chosen as deacons, are gone to the other world. I have thus given the reader a little information of my first year's service in the Lord's vineyard.

Some time in the spring of the year 1816, a young man named Stephen Wardwell, son of Esquire Wardwell, of the town of Dighton, was anxious for me to go to his father's and have a meeting. This young man was one I much loved. The Lord, I trust, had made me instrumental in his conversion. He was then attending a store in Taunton, was converted the winter before, and was a loving brother in Christ. He appeared very anxious for his young friends in Dighton to be converted, especially one of his brothers, near his age.—Shortly after, I went and was received and treated kindly by Esq. W. and his family, had meetings in the neighbourhood, and several young people were converted; among the number brother Stephen's brother professed to have

a hope in Christ. Since then brother Stephen has gone to the other world. On my way from Dighton stopt at Wellington and saw the brethren. A glorious work of God had commenced, under the preaching of brother Levi Hathaway, who had been much blessed in the place, in turning many to righteousness. I had a blessed season with my brethren in that place; put up at night at brother Stephen Hathaway's, an aged disciple of our Lord. He kept a sort of pilgrim's tavern, to entertain the Christian traveller and way-faring man, who might come to his dwelling. Since then he has gone, I trust to receive that reward Christ our Lord promised to such. Shortly after this I concluded to leave Taunton, and went to see my friends, not expecting to live in Taunton any longer. While from them, about a week after, I dreamed a messenger came to me and said, you must go to Taunton with me. I thought I went with him. He shewed me a garden of young plants that had just sprung up. He said, you must take care of this garden this season, and see that no beasts get in to tread down these plants; for you see that there is no fence around it, and you must prepare to build the fence. I thought I must then return immediately to Taunton, for the garden of plants were the young converts, and I must go and try to encourage them, and have meetings with them through that season. I returned, to the joy and satisfaction of my brethren.

After I returned to Taunton, I obtained the privilege of having our conference and church meetings statedly at the house of Capt.

Godfrey. I hired a small work-shop, where I laboured some at my trade. I had not been to work long, when one day, a man by the name of Henry Harvey, from the west part of the town, came in, and said he should like to have me come to his house and have a meeting. I told him I would come the next Sunday, if it was the Lord's will, and he might notify a few of his neighbours, which was done. I thought I would study my discourse, a little, when I got to the place of my appointment. But it was like putting on Saul's armour. When I got to the place, a very large concourse of people had gathered. It was a large house, and crowded in every part with people, while many waited around the house, unable to get in. I thought myself altogether unprepared to speak to them; my studied discourse was gone—I could not remember it, and felt my mind so shut up, I concluded to pray, and then if the Lord did not assist me, I would tell the people I had undertaken that which was not my calling; but if he would bless my labours that day in that place, and give me liberty to preach by his Holy Spirit to the people, that should be the means of the conversion of souls, I would take it as an evidence that I was called to preach the gospel. As I never had attempted to preach a sermon from any one text of scripture, I then kneeled before God and men, and prayed thus: O Lord if thou hast called me to preach thy gospel, let me take the bible and the first verse I cast my eyes on as I shall open the book, may I feel free to speak from it, and may

thy Holy Spirit be upon me, that good may be done by thy word and power; and if thou hast not called me, chain my tongue in silence.—The verse that struck my attention, was the 14th of the 22d chapter of Revelation; Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. As I read these words, the Spirit of the Lord came powerfully upon me, and the words appeared the most simple in the bible to speak from. It appeared that the Lord had wonderfully favoured me in granting the word of his grace and Spirit. That day I spake to the people with great liberty, and the word of the Lord was made powerful that day to sinners. After I had done speaking, I requested those that felt the need of religion, to come forward if they desired the prayers of Christians. Many came forward, and among the number were Mr. Harvey and his wife, the man that invited me to hold the meeting. He afterwards became a deacon of a church, and a very useful brother in the cause of Christ. A number in that region were converted that season. Elder Taylor was sent for to baptize in that place, and baptized among others, brother Harvey and his wife. I continued my meetings in that place, some time, and large numbers assembled as long as I continued to meet with them.

CHAPTER IV.

Visit Plymouth—Kind treatment of the inhabitants, tho' strangers to me—Preach in Middleborough, and some converted—Leave Taunton and reside at Middleborough a short time—Visit Freetown, and some revival takes place—Called to go to a place in Dartmouth, named Ponigancet, where a revival takes place—Remove to Asonet, and commence business in company, at my trade.

Some time about the first of February, this year, the word of the Lord was to me to go to Plymouth, the place where our forefathers landed in the first settlement of this part of North America. I did not know at this time as there was one person in the place that I had ever seen, never having been in the place. I concluded to collect a little money to defray my expenses when I arrived there; but it so happened I was disappointed in getting any the day I was to proceed on my journey. It occurred to me, that when our Saviour was here on earth, he sent his preachers forth into the world, without purse or scrip for their journey. That he told his servants not to provide gold, silver nor brass in their purses, for the workman was worthy of his meat; and into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide, till ye go hence; and when ye come to a house, salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your

feet. It then appeared to me I must go in the same way. I then commenced my journey without one cent in my pocket. I started on Saturday afternoon, and travelled on foot 15 miles, and arrived among my friends at Middleborough, about nine in the evening. The next day, met my brethren in the church where I had joined the year before, and had a good meeting with them. I then had 20 miles to travel through the snow, to reach Plymouth. The wind blowing heavy from the south in the forenoon, and there being a deep snow on the ground, it began to melt, which caused very disagreeable travelling. A short time before I got to Plymouth woods, it began to rain powerfully; it was not long long before my clothes were wet through, and a woods to travel over four miles in length, and not a house on the way. The snow had so melted that every step I took I went in over my boots; and being much fatigued, I began to fail in walking, and a dark and rainy night was coming on. I kneeled down in the snow and prayed to the Lord to give me strength to get through these woods. Through his goodness I was enabled to arrive in sight of the town about the going down of the sun.

The reader can judge what must have been my feelings at this time, not having one cent of money, wet and cold, and not knowing where to go, the inhabitants of the place being all strangers to me. As I entered the town, I looked to God for help The first house I entered I inquired if any lived there possessed of the religion of Jesus. An aged sister who was

present, told me she had made a profession of religion some years before, and belonged to a church of the same denomination of myself, previous to her removal to this place. She got me some dry clothing and refreshment. Mr. Thomas, her husband, came in soon, when I told him the cause of my coming. They were very friendly, and made me welcome, at the time I needed friends. For the kind treatment which I received from this dear family, I hope God will reward them in eternity. I thought I could say like Abraham's servant: I being in the way, the Lord led me to the house of my master's brethren at this time. The next day I was informed that brother David Bradford, a young man of my acquaintance, was in the place. I went to see him at his father's house, and told him my object in coming. He informed his parents I was one of his brethren from Taunton, and had come to hold meetings if doors were opened. These friends granted me the privilege of having one at their house and made the appointment. The people met about candle-light, and a large number gathered. I had great freedom in speaking. Before I closed the meeting, I told the people I had calculated to tarry one week in the place, if doors were opened for meetings. A number said their houses were free, and held a number with Christians of different denominations.—One Sunday evening, just before the meeting commenced, I went to the house, and there was such a crowd of people about and in the house, I found it difficult getting in. I had a desire that evening that God would make his

power known among the people. I spake that evening from that important subject contained in the 25th chapter of Matthew, beginning at the 31st verse. The meeting was very silent and solemn; many were led to see their lost condition, and requested the prayers of the people of God; and some before I left the place professed to have found peace in the Lord, and joy in the Holy Ghost.

The night before I left Plymouth, I dreamed that I was on my way home, and saw by the side of the way a grove of pine trees; and that a wind came among them and bowed them to the earth. I started the next morning and got to Middleborough village a short time before sunset. As I entered the village the Spirit of the Lord seemed to say you must stop here and have a meeting. I saw a man before me in the street, whom I asked if he knew a house that the people would open to hold a meeting. He said there was a place in the village where the people met sometimes for religious meetings.—This man asked me to his house; he then told me he would see Maj. Peirce that had the care of the hall where they held meetings. The Maj. came to see me, and asked me if I had any recommendations. I told him I had; he read them and told me that there was not many in the place of my denomination. I told him that made no difference to me; if doors were opened I was willing to preach any where the Lord called me. He granted me the privilege of having a meeting that evening at the hall, and a large number came together. I spake from John iii. 19: And this is the condemnation, that

light is come into the world, and men loved darkness rather than light, because their deeds were evil. After I had done speaking, Mr. B. Peirce requested me to have a meeting at his house the next evening, and accordingly made the appointment. I went home with brother Peirce and found his son under conviction.—Our meeting the next evening was crowded, and a number brought to bow to the power of the Lord as the pine trees I had seen in my dream. I continued in this place till I saw a number converted to God, and then returned to Taunton. This ends my second year's labour in the Lord's vineyard.

Some time in the spring of the year 1817, I went to work in Middleborough at my trade. At this time my mind was exercised more or less about preaching. Sometimes I doubted and almost concluded that the Lord never called me to preach. One night I prayed to the Lord that if I was called that I might be convinced by a dream. I went to sleep and dreamed that I saw two bright moons arise in the east, and came nearly over head; and soon disappeared, and all was darkness. As I stood in wonder at what I had seen, one of them appeared again, I thought in my dream if I could see them both again, I would believe that I was called to preach. It was not long before I saw them both, and in one of them was the appearance of a ship and her sails up. As I had prayed for an evidence in this way, I hardly dared to disbelieve that I was called. Not long after this I received an invitation to hold a meeting four miles distant, which I accepted. On my

return in company with some young people, I kneeled down on the ground and prayed for them. The Lord in answer to prayer was pleased to send conviction upon a young man present, who in a short time was converted and baptized; and another of the company some time in the fall. This year I went to Asonet village to meeting, and at the close of the sermon exhorted the people. I was invited to have a meeting about two miles from this place, at a school-house, where a number attended. I had many joyful seasons with my brethren in this place, were I continued to have meetings some time, and a number were converted. About the 1st of March, 1818, a young man came to see me and wished me to go and preach to the people in the lower part of the town of Dartmouth, at a place called Ponigancet, 20 miles from home. The young man told me the Lord had sent him after me, and I must go, for he had faith that I should be blest in going, and should see a reformation begin in that place before I returned. I went with the young man and arrived at Capt. Baker's on Saturday evening, and had a meeting the same evening at his house. I had great freedom in speaking that night, and the Lord's power was made manifest. Capt. Baker and his nephew were wrought upon by the Spirit of God that evening. The next day I had two meetings at the school-house; and another meeting at the same place in the evening, which was rendered glorious by the display of God's Almighty power. Many were convicted, with whom I entered into an agreement to pray to the Lord. At

the close of this meeting I called for all that had a desire for religion, to manifest it by speaking. I think that 15 arose and spoke. I then requested them all to meet at the same place the next Thursday evening, and to pray for themselves. Capt. Baker said he was willing for one poor sinner to meet at that time, and to pray for himself. I left the place the next day. The people met on Thursday evening, and the Lord met with them; some attended from the other side of the river, and the work went on powerfully on both sides of the river, till over sixty made a profession of religion. This work continued till the ministers got up a dispute about doctrine as I was informed.

Some time in the spring of this year, I left my native town and moved to Freetown, to establish myself in business at the village of Assonet. I concluded to give up preaching and to try to gain some property; for preachers in general, that travelled were poor. I thought if I could get about $500 by my labour, I should be more willing to go and preach. I hired a shop and went to work. One day I had calculated how much work I was going to do in two weeks; but that day I stuck a chisel in my hand, and cut off the cord of my finger, and was unable to work for near a month. How liable we are to be disappointed in our calculations. At this time I entered into a copartnership with a young man in trade, with whom I worked that summer.

CHAPTER V.

Start from Asonet, for Darien, in the State of Georgia—preach in the wilderness, 20 miles from the city—Of the Slaves, and their treatment by their cruel Masters—An old man converted by means of one of his slaves, who prayed for him—Death of Mr. Mackintosh, who was killed by Hopkins—The poor distressed Widow and her children—My return from Georgia to Asonet.

In the following fall I concluded to go to Darien, (Geo.) I started in the month of October, with Capt. Chace, of Freetown, and sailed in his sloop with a number of passengers. We stopped at Newport several days the wind being contrary. While in Newport I staid at Elder Eddy's house several nights, and became acquainted with his son William, a young man then much engaged in the cause of Christ. I enjoyed myself much in Elder Eddy's family, and at the meetings of the members of his church. Soon after we started from Newport, a gale of wind came on, and we were obliged to run in and anchor near Stonington through the night. The next morning we started, experiencing however, much contrary wind. One night the wind blew hard, and I was so sick and faint, not having taken any refreshment for some days, that I was doubtful whether I should live till morning; there being a number confined in a small place, and sick, and obliged to have the hatchways shut down on account of the waves that broke over the sloop. Almost every minute I tried to pray to the Lord to let me live through this distressing night. I felt like Jonah, in some measure,

when he was on board of the ship bound to Tarshish. I tried to pray to the Lord to have mercy upon us; for some on board made use of such language, I thought it would be just for God to send us all down to the bottom of the deep together. The next morning I felt thankful to see the sun once more—the wind had abated, and we all took a little refreshment. I promised the Lord that night, if I was spared to get to Georgia, I would be faithful. We all arrived at Darien, in 15 days from Newport. The morning after our arrival the river before the city was full of canoes, and Africans that had come to market to sell their produce, on Sunday morning, as that was their time to trade. There was no religious meeting in the city that Sunday. I made some inquiry for religious people, but found none, except a few people of colour. I now felt it my indispensable duty to warn the people of that wicked city to repent, for there was the most blasphemy and profanity of any place that I was ever in. On going to the meeting-house the next Sunday, I heard two men conversing; one of whom observed, I understand that some of the young men who have come from the North, are religious, and I hope that their coming may be the means of reforming some of the people of our city. I introduced myself as one of them, and made inquiry for religious people, who told me that some lived on the plantations back, that those in the city were from the North. One of them told me he lived two miles from the city, and that he had moved to that place a few years before, and that a number of years previous he

joined a Calvinist Baptist Church. This man was very friendly, and rendered me great assistance while there. He was a man of property, a justice of the peace, and one that bore public testimony to the cause of religion. A Congregational Missionary preached that day. After meeting I conversed with a man that belonged to the Congregational church in that place, who lived some distance from the city. I asked him if he thought the people would be willing for me to hold a meeting at the meeting house. He thought not—they would if I had a liberal education, and was qualified as a missionary. But for a mechanic to preach or think to get the approbation of the people was out of the question. I told him the Lord in ancient times, sent forth unlearned fishermen to preach his gospel; and that it was the Spirit of God that made them able ministers of the New Testament, and that the woe was upon them if they did not preach. That I felt it my duty to preach to the people of Darien, if I preached in the street. I obtained liberty to hold a meeting at the house of Benj. Smith, the next Sabbath evening. I went in the day to hear the missionary, and requested James Smith, to make the appointment for the evening meeting. At the close of the services, Mr. Smith said to the Congregation—My friends, I am requested to inform you, that a young man from the North, is to preach this evening at Mr. Benj. Smith's, in this city. I expect to attend the meeting, and I wish for all to attend, as the young man is a mechanic, without a liberal education, and it is not common for us to hear

such preach in this place. At the commencement of the evening the people gathered from all parts of the place to hear the stranger. The chief magistrates and rulers, and a number of Jews and some other nations were present.—Many came that could not get into the house. At this time I felt assisted by the Spirit and power of God, to speak to the people. After I had done speaking, Mr. Smith arose as a witness to the truth he had heard, and exhorted the people to repent and turn to God with full purpose of heart; he was followed by a young man from New-York, who gave glory to God, that he had given me boldness to warn the people of that place. A young man from New-London arose and exhorted the people to turn to the Lord and seek salvation; and a brother from Massachusetts, exhorted and prayed with the Spirit of God. At the close of the meeting, a young man came forward and said, my friends, I never was in a meeting like this before. I now see myself a sinner, and I want that religion these men have spoke of this evening. He then desired me to pray for him.—He kneeled down with me in the presence of the people, while prayer was offered to God for the young man. Truly we might say this was a glorious meeting, and by many never to be forgotten. On my way home, a gentleman took me by the hand and said, I am a friend to the cause of religion and to you. I find the chief rulers of the city have heard you this night, and are your friends, and will protect you, and your meetings shall not be disturbed. The next morning a man sent me the key of the church, and

gave liberty to hold meetings when I pleased, if I could obtain any one to ring the bell. This was the same that objected, as before mentioned, on the ground of my being unqualified. I began to think there was nothing like perseverance in a good cause. The next Sunday I held a meeting at brother Smith's, where brethren of different denominations attended—and we agreed to meet together, as a band of brethren, while we should stay in the place, and that difference of sentiment should not mar our union, and that each one should have the opportunity to speak as the Lord should direct. We held meetings in this way for about six months, and the Lord blest us in our worship.

After I had been in Darien a short time, Mr. Smith invited me to go with him into the wilderness about 25 miles, and have a meeting at a log meeting-house. The people in these woods get their living chiefly by hunting; their houses are built mostly of logs. In these woods I found many who sincerely loved the Saviour. They told me it was over two years since a travelling preacher had been there—but that a few years before, some Baptist and Methodist brethren visited them, and a great work of the Lord took place, and that hundreds were bro't out of nature's darkness into God's marvellous light. Truly the wilderness was made to bud and blossom as the rose, and the solitary places were made to rejoice in the goodness of God, while songs of praise sounded through this desert land. Those Christians that I saw here at this time, were the happy subjects of that glorious revival. Some came on foot 15

miles, barefoot, that day, to attend meeting, many of them aged persons, of both sexes. It ought to make us who have but a short distance to travel to the house of worship, ashamed that we many times make such frivolous excuses to keep at home. I hope those who read this will think how these old pilgrims felt when travelling over the sand banks 15 miles, to get to meeting; that they may no longer neglect their duty, and the privilege they enjoy. I continued witht hese people as long as I stayed in Georgia. Brother Smith let me have his horse without pay when I went to preach to them.

A part of this extensive country of woods is low flat land, the wood of different kinds, such as live oak, cyprus and tall pines, which grow very thick together. The grass that grows under these trees is of a coarse kind; the cattle live on it through the year, and are generally small and poor, unless they are fed with corn. I asked a man that had a number of them, how he did to find them when they strayed away. He told me they set fire in the woods and burn over considerable ground. The cattle would smell the fire and be in search of the place, because shortly after the fire, young and tender grass would spring up from the grounds thus burnt over, which the cattle were more fond of, and whenever the wind was fair to carry the scent of the burnt ground to them, they would immediately gather to the spot. The people that live in these woods are of the different nations of the earth; they spend much of their time in hunting in the woods, which abound with deer, wild hogs and fowls of different

kinds. These they carry to the markets in the cities and towns on the rivers. I have often seen young females come to market with an ox tackled to a wagon made of split cyprus withed together, having different kinds of meat to sell. After disposing of the load, they purchase such produce and clothing as they need, and return home singing through the woods, to their friends.

A part of the State of Georgia, in the back country, I am told, is uneven land, the water good, and it is as healthy as in the Northern States. The land near the rivers is very rich and fertile, but the water is very poor, which I think is the principal cause of sickness in the summer months. The low flat land next to the rivers produces an abundance of cotton, rice and sugar cane. I do not think it could ever be tilled, had it not been for the Africans; for the extreme heat of the climate cannot be endured by the white people, to labour in the hot season. It is a blessing to our nation that the soil at the south is cultivated, but those who do the service ought not to be cruelly treated. The female slaves labour in the field the same as the men. They carry their infant children to the field with them, and lay them down under a tree till they hoe across the field and back, then nurse them, and so persevere in their labours through the day. After their work is done in the field, they pound or grind their corn in the evening, for the next day, and one peck is their allowance for a week: and I was told they had no meat nor fish allowed them—nothing but the bare hominy boiled in

water. Some few planters let their slaves have a little fish or meat occasionally. I heard one of them say his slaves did work enough more to pay for it. One peck of corn may do for some, but is not sufficient for all; and to task a slave to do so much, when he has not strength to do it, for the want of food. and then to whip him for not doing it, is cruel and horrible in the sight of God and reasonable men. I saw one of these poor creatures awfully whipped. His hands were tied together, and then hung up to a beam, and a white man then whipped him till the streams of blood run down his naked back, which was afterwards bathed in salt and rum, to heal his wounds. One Sunday morning an old slave came to the house where I boarded, and got on his knees, saying, 'Pray do my good massa, give me a few crumbs.' His back was scarified and the bones almost through the skin. He said to me, 'My good massa, I once live in England; had a wife and six children—Captain of ship want me to go cook to Georgia—he say he give me wages—I thought that best way to support my family—when Captain get me here he sell me for slave to man here—and now my dear massa, I see my wife and children no more.' Tears ran down the old man's cheeks, as he spoke. He told me he then had but one peck of corn allowed him for a week, and it did not last him; that he wanted more, but could not get it. He had then been without some time. I then gave him as much as he needed, for which he replied, 'God bless you, massa.' I was glad of the opportunity of feed-

ing the poor fellow. There are some planters in the Southern States that treat their slaves well, and perhaps it would be worse for the slaves to let them go free, for many of them are not capable of taking care of themselves. If the slave-holders would let their lands to those of them who are capable of business, and let them have a comfortable living and some encouragement to improve their lands, and as they increase in numbers government should lease them lands, and let them have opportunities to improve and get learning. If this was done, I think it would be better for the slave-holders, better for the slaves, more honourable to the nation, and more pleasing in the sight of God. Much is done among us to convert the heathen and send them bibles, but at home here are thousands of slaves, that cannot have the privilege to learn to read the bible. One day, when in Georgia, a young man, a slave, came to me, and wanted me to learn him to read. I was told it was not lawful for me to do it in that State. Is it right for these people to be in bondage and ignorance? I have been informed that some of our people have written home to America that the heathen are about to send missionaries here, to reform the Americans, that they may abolish slavery. If this is the case, the heathen have risen in judgment against us. A great many have gone to the west to convert the Indians, and learn them to read the bible. Has not God the Father of us all made of one blood all nations that dwell on the face of the earth, as it is declared by his holy apostles? And has he any respect to

persons? Are not all born free and equal? Are not his black children as dear to him as his red or white ones are? Does not his grace produce the same fruit in one as the other? I do not say that the coloured people at the south are totally destitute of religious instruction; for when I was in Savannah I was credibly informed that the first African church there consisted of 1500 members, and the second of 500; and one of the preachers told me how he obtained his freedom from slavery, and that God had wonderfully blest his labours. One reason why some use their slaves as they do, is, they say they have no souls, and so they too often treat them like beasts. A gentleman told me he went among his neighbours, to get subscriptions for building a meeting-house for the people of colour. Some would not give a cent, saying if negroes were going to heaven, they did not wish to go there themselves. Many have been so cruel and unreasonable, as to whip their slaves for praying; but we have reason to thank the Lord that we have this testimony in the word of his grace: The same Lord over all is rich unto all that call upon his name, and his ears are open to hear the prayer of the poor distressed African in the south, and of the Indian that travels the forest in the west, as much as those who have the benefit of learning at the north, or kings and emperors who wear their starry crowns in the east.

I was told by a worthy minister of the gospel, who once travelled through the Southern States, that a certain rich lady had a number of slaves, one of whom often prayed in the

presence of others. This lady heard of it, and gave orders to have the poor creature whipped for praying. Not long after, this lady was taken sick. A number of ministers were sent for to pray with her. She continued to grow worse, and said the prayers of these did not reach her case. She gave orders to send to the field for the slave she had so often ordered to be beaten for praying. He came at her request. She told him she wanted him to pray for her. He kneeled by her bed side. No doubt the scars on his naked back were witnesses before her eyes of her former cruelty. But now he calls to God for her; 'O God, here be poor Misse—she sick—she fraid she never get well—O God, dou can make her get well again—O God, I pray let her get well again—O God, may she have better heart—give her, Lord, better heart—may she no more have wicked heart—no more whip Pompey cause he pray!'

This simple prayer no doubt reached her case, and who can doubt God's condescending mercy to hear such a prayer? While I was in Darien, an old gentleman about 60 years of age told me his experience. He said that one of his slaves was the means of his conversion. That a certain time he was going a journey and took one of his slaves with him. On their way they came to a river, just at night, and as they were crossing the river it began to rain powerfully, and a terrible tempest, accompanied with thunder, came on. After they had crossed the river at a little distance, they dis-

covered a small building, where some fishermen stayed through the night. He and his negro went in, to be sheltered from the rain, as there was no other place for a great distance, to put up at, in this dark and gloomy night. They entered the house, and had no light except what the lightning afforded. It got to be late in the evening, the old man said, when my black man said to me, 'Master, I always pray before I sleep. Are you willing I should pray here, master; it rains hard out—do my dear master, let me pray here with you.' The old man said he did not like to turn him out, but he felt mad to think he asked him to let him pray. He replied, yes, pray and be d——d, for what I care. The negro then got upon his knees and prayed; and such a prayer, said the old man, I never heard before. So much understanding, and with so much feeling. I knew, said he, it was not in my power to make such a prayer, with all my learning, and I had brought up the creature in ignorance; that none but God could cause him to pray so. He prayed to the Lord to convert his hard-hearted master, and let him come down humble this night. The old man said, he never felt so in his life before; the prayer reached his heart and terminated in his conversion. This he told me while tears ran down his face.—Thus we see according to scripture, God takes the things that are not, to bring to nought things that are, and the ignorant to confound the wise, that he alone should have the glory.

Towards the last part of my time of staying in Georgia, one of the most affecting scenes

took place, I ever witnessed in my life. It was the death of Mr. Macquean Mackintosh. He was in my shop about an hour before his death, and gave me some directions how to build a wheel for a piece of machinery he had invented, to remove large buildings at little expense, and told me if it answered his expectations, he would make me a present of 500 dollars, besides paying me for my labour. Not more than ten minutes after this, news came to me that Mr. Mackintosh was dying, and that I must go immediately where he was. I entered his chamber, and saw the most distressed creature I ever beheld. A pistol ball had passed through his body, just below his heart. He reached his hand to me as I entered the room, and said, 'Pray for me—I am a dying man.' I saw the wounds in each side, where the ball had passed through. The blood and water running from the wound, reminded me of the suffering of Christ the most of anything I ever saw. The distress of his body was great, but the anxiety of his mind to be prepared to die, was beyond any thing I ever saw. His loud cries were, O my God have mercy on me a sinner—O my God must I depart this life without a pardon of all my numerous sins. He held my hand fast till his breath left the body.—When his voice failed of speaking loud, he still cried to God to save him. In less than three quarters of an hour, his friends beheld him a lifeless corpse. His agonizing cries was enough to pierce the hardest heart. The Congregational preacher and myself were all that was present in his expiring moments. I could

not but hope that his prayers were heard, and that his soul found rest in the paradise of God. He was of one of the first families in Georgia, the son of Gen. Mackintosh—an attorney at law, highly esteemed among thousands, beloved by his connexions, rich and honourable in the world, cut off in the bloom of life, and dying by the hand of his enemy. Thus we see all flesh is as grass, and all the glory of man as the flower of grass. The reader by this time, probably, wishes to know the cause of his death. I was told that one year before the death of Mr. Mackintosh, he was in company with Mr. John L. Hopkins, son of Gen. Hopkins. These two young men got into a dispute or quarrel about something, wherein Mackintosh thought himself injured—and ever after, when they met, the old quarrel would be revived, and hard threatenings ensue. One month before Hopkins killed Mackintosh, it was said he swore he would be the death of him. On a certain day Mr. Hopkins came to Darien, with loaded pistols, and went to the house of Mackintosh and knocked; he told the servant that came to tell Mackintosh to come to the door. When he came to the door, Hopkins drew his sword and wounded him in the shoulder. Mr. Mackintosh got his pistols, and went out the door, a short distance from where Hopkins was standing. Mackintosh told him if he had come to fight him, to do it in a more honourable way, and not be so much like an Indian. At this Hopkins took a pistol from under his coat, and shot him through the body, and then dodged behind a tree, Indian-like. This is according

to the information I received, which I believe correct. Hopkins was arrested and lodged in Savannah jail, to await his trial, which took place the next September.

There are many plantations on the rivers in Georgia, and country seats that are beautiful to behold; houses and flower gardens, with groves of orange trees, and other fruit trees of different kinds, which when loaded with fruit, in the fall of the year, present a delightful appearance. The owners are rich, well informed, polite in their manners, and kind to strangers. There are many religious people in Georgia, of different denominations. In the city of Savannah there is a house for public worship equal to any in the United States. It is built of rough stone covered with slate. The steeple is supported by large carved pillars, which may be seen at a distance. The inside is of elegant carved work, the pulpit is mahogany, supported with pillars of carved work.—The main pillars that support the galleries are also elegantly carved. The floor is of blue and white marble, laid in checkers or diamonds. In this house I heard ministers of different denominations speak of the things of God. One evening I attended a union meeting at this house, and was much pleased to see the Baptist, Methodist, Congregationalist and Church ministers all in the pulpit together, speaking one after the other, and all moved by one Spirit, having one glorious cause in view, to adore and praise the one God and Saviour, for his unbounded goodness, and the wonderful displays of his love, mercy and grace to the children of men.

Near the last part of my time spent in Georgia, I was sent for to go and pray with a young man that was very poor and at the point of death. He had been sick a long time. I entered the house just as he was breathing his last. His children stood around, crying to their broken-hearted mother for bread, and she had none to give them. I handed her a dollar, and she sent for bread. She told me she had been unable to labour for some days; that she had no means nor friends in that place to assist her, that she had taken care of her sick husband, and supported her five little children for more than a year, but was unable to do for them any longer. Her husband died in a few minutes after I prayed for him. This was the most distressed family I ever saw. The deep anguish and poverty of the widow and fatherless children demanded pity and assistance. I entered the street, and told a man that a white man in the place was dead, and his family needed assistance to bury him. He told me to nail a box of rough boards together, and he would send his black man to bury him! I immediately went to my boarding-house and told my northern friends of the distressed condition of this poor family. A number of them went to the house, and each of them gave the widow a dollar, which amounted to fifteen dollars. I then made him a decent coffin, and grave clothes were prepared for him by brother Davis, of Fall River. I was requested by his widow to attend his funeral. A man the next day told me he had been to look for a prayer-book for me, but had found none. I told him

I did not pray from the prayer-book. He said he had spent much of his time in trying to find one. Many came to hear how I should get along without a book. But, thank God, ever since Christ suffered in Jerusalem, when that outward vale was rent, that covered the holy place in the temple, that none should enter but the high priest, to offer prayers for the people once a year—we now have access through the merits of his blood, to enter the holiest of holies, and find grace to help our infirmities in time of need. The poor man was decently buried, and I hope prayer was answered for his widow and children, and a blessing conferred on those that assisted them in their afflictions.

I was once called to make up a jury to examine the body of a man found floating in the river, with wounds inflicted on his breast, by a sword or knife, which was judged to be the cause of his death, but by whom was unknown.

Some time in May I made preparations to start for the North. A number of people failing, I was disappointed in disposing of considerable furniture they had engaged, I was compelled to sell it by auction, at a loss. I lost $60 by a Jew, and 50 more by a man who did not pay according to agreement, and a number of small demands. In June I walked from Darien to Savannah, and sailed in a few days with Capt. Mason, of Freetown, for New-York.—I purchased some mahogany in New-York, and started with Capt. Mason for Asonet, where I arrived in a few days in the enjoyment of good health.

CHAPTER VI.

Am disappointed in business, and lose my property—Called up to duty by hearing Loronzo Dow preach—Reformations in Troy, Tiverton and Westport—Visit different towns in Massachusetts—Account of the death of my sister Sarah—Visit Wrentham—Visit Providence and am taken sick at brother Ashton's.

My mind was now principally occupied in amassing property, and I made calculations to return to Georgia, in the fall, and hired help to manufacture furniture to carry with us. I lost my enjoyment of religion in endeavouring to accumulate property, to enjoy the things of this world. In the fall we heard it was sickly in Darien; and my partner thought it unadvisable for both of us to go—that he and one apprentice would carry the furniture; and accordingly went in October. I remained with two apprentices and worked at my trade. I attended conference meetings with my brethren thro' the winter. In the spring I dreamed my shop and property were destroyed by fire, and had nothing left. In a few days a man informed me that my partner had failed, and our property all gone; and that if I would deliver up the property I had in my possession, to satisfy one creditor, he would not attach it. I told him this would be unsatisfactory to the other creditors; but that I was willing to give up all and let each one take their proportionable part of what little remained. My property was then attached, and I delivered up every thing, so that I had not one dollar left. I was so agitated at this time that it was difficut take my common food; but I could rejoice that I had a

treasure in heaven that could not be taken away. I expected my furniture would be sacrificed at auction, and not wishing to witness it, I started for Fall-River—put my work-bench and tools into a boat, and my apprentice and myself rowed eight miles down the river, against wind and tide. The reader may judge what must have been my feelings at this time, destitute of money to purchase materials to recommence my business. I was, indeed, brought into a very tried state.

About this time Lorenzo Dow preached in Somerset, and I went to hear him preach from this text: How long halt ye between two opinions? If the Lord be God, serve him; and if Baal be God, serve him. In his discourse he mentioned different characters present, who were halting between two opinions. At length he observed, that there was a young man present halting in his mind about preaching; and one reason was he wanted property, and had kept back on this account; but if his prospects were not already blasted, they soon would be. Another reason was the opposition of his friends to his preaching; can his friends clear him in the day of judgment, if he neglects this important calling? Another reason was that some of his brethren thought him unqualified to preach—but they are not to be his judges in the coming world; O how must he feel when standing before the judgment seat of Christ, and conscious of having neglected his duty! I trembled, and felt myself the one he addressed. He then gave advice not to halt any longer, but to go forward. I resolved to go and preach in the first place that doors should be opened. I

crossed the ferry to Troy that night. I called at a house for water, and the man that gave it to me asked me to stay through the night, and observed he should like for some preacher to hold a meeting at the new school-house. I told him I would the next first day. He appeared anxious that I should come. I told him if the Lord spared my life, I would endeavour to come. I went that week to see my brethren in New-Bedford, where a great and glorious work of reformation was going on, under the preaching of Eld. Howe. Hearing Eld. H. and the young converts speak, greatly revived my spirits. After having been in the place a few days, I was taken sick, which gave me much uneasiness, fearing I should be necessiated to break my promise in Troy. But the next day I was better, though very weak and feeble.—My mind was so exercised about my meeting I told my friends I would try to get to Troy that day. They told me my health was so poor, it would be impossible for me to travel there. I started however, about nine o'clock A. M. on foot, hoping to get a horse on my way, but was disappointed. I reached the place of my appointment, a distance of 18 miles, as the people were leaving the house. I told them if they would return, I would speak to them. They returned, and after sitting a few minutes, I prayed the Lord to give me strength to stand and speak to the people. He did assist me by his Spirit that day, as I felt great freedom, and was strong in faith that a reformation would take place. After making an appointment to preach there the next Sunday, I was invited by

Mr. Brownell to go and partake of refreshment at his house. I found him to be a lover of Jesus, and one that bore public testimony to the cause of religion. That his house had been for a number of years, the place where the stranger had found repose and refreshment; and the ministers of Christ were always cordially received. The old gentleman became much revived in mind after the good work of reformation which then took place, and often in our meetings told us his time was short; that he was then doing his last service for God, and should shortly try the reality of the eternal world. A short time before his death he related to his brethren his experience, from his first awakening, in his younger days, and then said he should soon go the way of all the earth; and shortly after was called from this vale of tears to the bright world of glory, where sorrow and death are unknown.

The next Sunday I met my friends again at the school house; where we had a very solemn meeting. After meeting I was invited to take tea at the house where James Brightman once lived. He died some years before, and left a widow and four children, two sons and two daughters. His widow was then married to another man. While I set at the table, I said to the mother of these four children, that I felt that God was about to pour out of his Spirit on the place, and I had faith that some of her family would have a share in the reformation. Her son George was sitting at the table at the same time. I told her he would soon be converted.

She thought it strange that I should name him in particular: but I had some evidence, because the Spirit was in me to talk to him—and I never knew the time that when I felt for a person as I did for him, but they were converted in a short time. Soon after, he and his brother and sister were converted. The sister I afterwards married. I saw her that day at meeting, but did not know who she was nor where she belonged; when she came into the meeting I thought her some proud creature, by her dress. I felt to pray to God that her pride might come down, and that she might be converted; but had no thought at the time she would ever be my wife. It was more than six months after this, before a thought of the kind entered my heart. I had a meeting the next Sunday. After meeting was invited to take refreshments, and stay through the night at Capt. Sheffield Weaver's, where I was kindly received, and found him a friend to the cause of religion, and that he often entertained ministers of the gospel. By this time I felt encouraged; the people generally treated me kindly, came to meeting steadily, and a number were under serious awakenings. The next Sunday I had three meetings, and was invited to take refreshments at Pardon Brightman's. Soon after I entered the house, I felt moved in Spirit to speak to his son Leonard, a young man about sixteen; told him the importance of seeking the Lord in his youth. He shortly after experienced religion, and has remained a useful brother to the present time, and is gifted in exhortation, prayer and

singing. I have always been kindly treated by this family. I held a meeting in the evening and gave out five appointments for the next Sabbath, and one to be on the wharf across the river, at 8 o'clock in the morning, and went the next Sunday to attend my appointment at the wharf, before Capt. Gibbs' house. Capt. G. gave me an invitation to go into his house and hold the meeting. I accepted the invitation, and was kindly treated by him and his family. He afterwards experienced religion, has since deceased, and I trust has now gone to a better world. I attended all my other appointments through the day and evening, and was invited after meeting to stay at the house of Capt. Luther Winslow. After I entered the house, I found his daughter under serious convictions, and a young woman belonging to the next house came into the room in tears, and desired prayers. In deep solemnity I kneeled before God and tried to pray. It seemed as solemn to me as the house of death. These young women were both converted in a few days, and Capt. Winslow's daughter remains to this day, a very useful member of the Church of Christ, and a living witness, bringing forth the fruits of righteousness. The next Sunday I held four meetings. Had the first at Steep-brook. Afterwards I was invited by Hezekiah Wilson, Esq. to take dinner. I found him to be friendly to the cause of Christ. His heart and house were open to receive the children of God. Attended meeting in the afternoon at the brick schoolhouse, where more attended than could get into the house. The evening after, at the town-house

at Steep-brook, a brother Silas Collins was present from Dartmouth, who was a powerful exhorter. Near the close of this meeting, much distress of mind was manifest in a number present. Brother Collins kneeled down to pray, and before he got through, cries for mercy were heard, which some of those present did not like, saying it was confusion. But I believed it to be the same Spirit that moved among the people on the day of Pentecost, when three thousand cried for mercy. I was informed afterwards, that five of those that prayed at this meeting, found relief that night. The fruits of this meeting afterwards proved it to be the spirit and power of God.

About this time I hired a shop in Fall-River. Some people who wanted a little furniture made, purchased materials for me to work with. I boarded at brother Anthony Mason's, where I held some meetings. After I began business, my mind was some entangled, but I tried to get along and attend to both temporal and spiritual concerns. The reformation continued, and I attended thirteen meetings in one week, besides doing some work in my shop.—I here became acquainted with Abraham Bowen, Esq. a man of large property, who always treated the ministers of Christ with great respect; and I often heard him say it made no difference what denomination they were; if good men, he always was gratified in having the privilege of entertaining them. Many of my brethren of different denominations will never forget the kind treatment they have received from this dear family. After I became

acquainted with Mr. Bowen, I never asked a favour in vain. Whenever I entered his house I was made as welcome as one of the family. One evening while in the company of this family, my mind was impressed to speak to one of Mr. Bowen's sons, (a young man that was much respected in the place) of being prepared for death, and of seeking the Lord in his youthful days. I seated myself beside him, and told him I wished to converse with him on the important subject of religion, to which he gave his assent. I soon discovered that his mind was seriously impressed. When I was going out of the place to have a meeting, he would often tell me it was some distance to travel, and would carry me in his carriage; and when on our way, would express his mind freely on the subject of religion, and his desire to obtain it. Not long after, he was laid on his death-bed. A part of the time he was insensible; but a little while previous to his death, he told his mother he had very great love and respect toward me as a friend and a Christian, and he loved me more because I believed that there were Christians in all denominations. I watched with him the night he died. About nine o'clock in the evening, as I sat near him, he looked with some anxiety at me, and as I thought, tried to speak; he reached me his hand, and as I gave him mine, he pressed it, as a token of bidding me farewell, and in a short time left the world. I esteemed this young man as highly, from the little acquaintance I had with him, as any I ever saw, and hope to meet him in a better world. His

father and mother, and one sister, have since deceased. I visited them all in their last sickness, and was with Mr. Bowen a few hours before he died; and when taking my leave of him, I had strong faith I should meet him in that world where parting is unknown.

After being at Fall-River a short time, Mr. Cory of Tiverton, R. I. asked me to have a meeting at his house. After meeting I went to a young man that I had never seen before, and advised him to seek the Lord, and found him willing to hear. His name was Joseph Gardner; he asked me to come to his father's and attend a meeting at the school-house. An appointment was made, and I went and had great freedom in speaking. A number at the meeting appeared under solemn conviction. After meeting I went to Mr. Gardner's, and partook of refreshment; I found him to be a very clever man and a friend to religion. His son Joseph, another son and a daughter, experienced religion in a short time. After the good work commenced and a number were converted, we often met at Mr. Gardner's house and at the school-house, when the glorious songs of praise by new-born converts, made it seem like a heaven below. But many of them have gone since, I trust, to the house not made with hands, eternal in the heavens, to sing the song of Moses and the Lamb forever.

I had many meetings this year, in Tiverton and Troy, and a number were baptized. In the spring of 1821, I went to Westport, and held a meeting at the school-house, when a large number assembled. I spoke from Matt.

iii. 10. I had not been speaking long before a man began to curse and swear; I thought if the Spirit of the Lord had not been there, the evil spirit would not have cried out. I began to be encouraged that the Lord was in the place, and that Satan must lose some subjects, and told the people a reformation was about to take place. A number were converted, and baptized by Elder Hicks. I was treated kindly by the people of this place.

In the month of June, this year, I was married to Miss Hannah Brightman, of Troy, by Elder Eddy, of Newport. I was invited the same evening to preach at Elder Eddy's meeting-house; and truly we could say, it was a refreshing season from the presence of the Lord. Many spake that evening of the good things of the kingdom. In the fall of this year, I was invited to go to the head of Westport River, and have a meeting. I had great freedom in speaking at the first meeting; made another appointment, and a goodly number attended; I had a remarkable exercise of feeling at this meeting, and at the close a number came forward for prayers. The next day I was invited by Mr. Sisson, to go to his house. I had not been there long, before his son entered the room—I felt the Spirit of the Lord move me to warn him to seek the Lord, and not to grieve the Spirit if it should strive with him. His sister being in the room, I told her I wanted she should seek the Lord, and not let pride shut her out of heaven. These young friends were converted in a short time; and a number of others in the place experienced re-

ligion. One evening we had a very powerful meeting, which disturbed some, who manifested considerable opposition, because a number prayed for mercy at one time. But the Lord was pleased to deliver them, and they were afterwards baptized by Elders Hicks and Howe. From the good fruits of the meeting, we have reason to believe the work was of God. I think many more would have been converted at this time, had they not grieved his Holy Spirit, and some that opposed the work have since confessed that they were sorry. Not long after the revival at this place, I was moved to go some distance down the river, near Westport Point, and held meetings at a school-house, where a number were converted, and among them several persons of colour. I was received and treated kindly by the people of this place. I was one day at the Friends' meeting in Westport, and was moved to speak, and could say of a truth, they that are joined to the Lord, are of one spirit.

Some time this year, I went to house-keeping near Fall-River, and laboured considerable at my trade, and was much tried in my business. Many times after getting a little furniture made, it would be taken and sold for less than the worth of it, to pay debts that I never contracted, and by which, not the least benefitted; and often when I had made calculations to pay one that I owed, the means would be taken from me, and those I had promised, would be disappointed. And those that oppressed me in my tried circumstances, have met with similar misfortunes, and have since

confessed to me, that they were wrong in treating me as they did. But amid all my sorrows, disappointments, losses and crosses, I have felt that I had a God to go to, that has supported me out of his inexhaustible fullness, and his good Spirit has caused my mind to soar above all the waves of trouble in this transitory world, and with faith to view that glorious land of rest beyond this vale of tears.

In January, 1822, I felt it my duty to visit my brethren in different towns; on my journey I stopped in Pawtucket, and visited the Free-Will Baptist brethren. I put up with Elders Greene and Potter, and had a very agreeable visit with these servants of Jesus, and great freedom in speaking to the people at their meeting-houses; here I found a company of spiritual brethren much engaged in serving God. After staying a short time in this place, I started for Boston; I stopped at Wrentham, and held a meeting at the house of Major Man. I found in Boston one of my favourite friends, Lemuel Palmer, who with his wife were sharers in the glorious revival at Taunton. The next day I went to see Elder Clough, at the house of brother Michael, and had a very agreeable visit with these friends. The brethren were much engaged in religion. Elder C. invited me to preach at his meeting-house, where I had great freedom in speaking. I held a meeting at the house of brother Tidd, and many attended. I staid in Boston about ten days, had many good meetings, and found some desirous of obtaining religion. Returning from

Boston, I stopped at brother Gifford's, in Wrentham, and had a very good meeting; many of the Congregational brethren were present, and expressed, after meeting, the great satisfaction they had taken in hearing. The next day I went to see Major Man, who carried me to Deacon Bellows' in Cumberland, where I was kindly received; I held a meeting at his house. The next day I held a meeting at the Cumberland Hill meeting-house. Passed on to Swanzey, and put up at Elder Taylor's. The next day returned home, and held a meeting with my brethren; one young man seemed desirous to have religion. He invited me to have a meeting at his father's house. He was the son of Deacon Boomer, and a very steady young man. We met at the Deacon's and had a very spiritual time; the young man seemed in great anxiety to be converted; his distress was so great, that he called on his friends in the night to pray for him. In a short time he became a happy convert, and has continued to the present time, much engaged in the service of the Lord. In 1823, I attended meetings mostly in Troy and Freetown, a few persons were converted in Freetown, but there was no special revival. I visited my brethren at Mattiposset, and at Pine Island, and had a number of good meetings. In the fall I was called to part with my beloved sister, Sarah Sherman. I think I had some forewarning of her death. I dreamed a young man came to see me and said that he had important business with me. I thought I walked out with him, and he shewed me DEATH inscribed on the bark of a tree; he

asked me if I understood its signification; I told him yes; he said you do not realize it. He then wrote it again with chalk, and asked me again if I understood it. I told him I did. He said again, you do not realize it. I then awoke. I went to sleep and dreamed that I saw a vessel coming down the river, and her sails were all made of black crape, and a long strip of black crape on the top of the mast. I had received a letter from my sister but a few days before, stating that she was well; but she thought her days were few on earth. In a short time after I had the dream, a young man came into my shop with a solemn countenance, which reminded me of my dream. Before he spoke I told him he had important news to tell me. He said, "Yes, it is death. Your sister Sarah, who lived in Wrentham, is dead; and she is to be buried to-morrow, and I have come to let you know that her funeral is to be attended at your brother's house to-morrow, at one o'clock. When I came to see her in her coffin, she never looked so happy in all her life. As she went out of the world, a heavenly smile came on her countenance, and continued until her remains were consigned to her grave. She was much beloved by a large acquaintance of religious friends, and she often warned others to seek the Lord. She was gifted in prayer and speaking, and often used to say her days were few on earth, and she must be about her Master's calling. When called to leave the world, she told her mother her work was all done, and she was ready to go.

In 1824 I attended meetings a part of the

time in Troy, and had a number of meetings at the Baptist meeting-house at Somerset. A young man by the name of Slade preached statedly in this place. I was kindly received by brother Slade. I think him to be a very useful preacher in that place in keeping the church together. Some time in the fall of this year I went to visit the brethren in Wrentham, and was invited by Major Man to hold a meeting at his house. They told me it was a low time in religion among them at this time, and there would be but few that would attend the meeting. I told the Major that I would go out and compel them to come in, that his house would be filled. The afternoon before the meeting, I went from house to house. When I entered a house, I would tell the people I had come to invite them to attend meeting. Some asked me who was going to preach. I told them to come and see, and not make light of the invitation—that God in ancient times sent his servants out to invite them to come in, and they made light of it and the door was shut against such. When evening came, the house was crowded with people, and a number were awakened that evening. I had great liberty in speaking, and before I left the place a number manifested their desire to have religion, and a good work commenced. At this time, brother George Cilton came to the place, and his labours were much blessed, and he baptized a number. Soon after I left Wrentham, and felt it was my duty to go and labour in the place for the good of souls. But I refused, and got my mind engaged in some worldly

business. I went to Providence in a short time after, on business, and was invited by Elder Tobey to have a meeting at his meeting-house. A number came to hear, and I had a free time in speaking. I was invited the next Sunday by Elder Brown, to preach at his meeting-house. After speaking in the day time, I told the people I expected to preach in the evening, and wished them to give general notice. In the evening the house was crowded, and we had a very solemn meeting. One person came forward after meeting, in tears, and desired prayers. I was invited to stay through the night at brother Mason's. About twelve o'clock I was taken very sick, and continued to grow worse through the night. The next day I went a short distance and was obliged to stop at the house of brother Ashton. They gave me medicine, but I continued to grow worse, and sent for a doctor. He came and told me I had the pleurisy. He gave me medicine that relieved me in a great measure from pain; but before morning the doctor was sent for again, and I grew more unwell, with severe pain in my side and across my breast. The doctor told me if he could not raise a circulation in my blood, he was doubtful whether I should live one half hour longer. But he succeeded by steaming me with spirits, though it was more than an hour before my blood circulated, after the spirits were applied. I do not think I could have lived at this time, had not these means been blest. My flesh had become spotted of a purple colour. I would rec-

ommend this remedy for the cure of the pleurisy, or cold plague, before any other. I was raised to health, through the goodness of God, much sooner at this time than I expected to be. I had a great anxiety to live. I viewed it a great thing to die. Persons in health frequently say they are willing to die; but they do not realize what they say. Let death suddenly stare them in the face, and they will tremble. Yet I believe the Christian may have the fear of death taken away when he is called to die. There were two important things for which I desired to live at this time. One was that I might be better prepared, and the other was that I might be useful to others. For these things, I prayed that my life might be lengthened out. At brother Ashton's I had the best care and attendance, which was kindly furnished me without any charge. May God reward them for their hospitality. To the kind physician, also, who attended upon me at this time, without fee or reward, I am under great obligations. I hope God will bless the labours of his hands in this world, and give him a crown of glory in the next.

CHAPTER VII.

Visit Rehoboth—Reformation at Troy—An account of the deaths of some religious friends in Troy—Remarkable dream concerning a young Child—Entertainment of strangers—Visit Newport—Glorious reformation in tha place.

In February, 1825, I went to Rehoboth, to

have meetings with my brethren at the Oak Swamp meeting-house, where Elder Luther has preached for years. I found him to be a spiritual preacher, and his labours had been much blessed in the place. While here, I held a meeting at Esq. Pierce's. The Lord's presence seemed to be manifestly amongst us, and several young persons were led to confess their need of a Saviour. I saw at this time, signs of a reformation, but being taken unwell, I had to relinquish my meetings with them. A number of brethren were at my house at a prayer meeting one evening the next month, when the Lord manifested his presence in a peculiar manner. Prayers were offered to God till the midnight hour, for a revival of his work. The next Sunday evening I held a meeting at the town-house in Troy. Soon after speaking, I had a remarkable exercise of feeling, so that I trembled. At first I did not know the cause. It came to me all at once, there are some to be baptized in this place, and you must appoint a church meeting. No one had said any thing about being baptized in the place, that I knew of. I said, Lord, where shall I appoint the meeting? It came to me, you must appoint it at the house of Samuel Thurston, for my peace abides at that house. I then arose and told the people that I felt it a duty to appoint a church meeting at the house of Samuel Thurston, the next Saturday, at 2 o'clock, and wished my Christian friends all to attend. We met the day appointed, about 20 in number. I then told them the cause of my appointing the meeting, and if there were any at that time exercis-

ed about being baptized, I wished to know it; and five persons arose and were received into church fellowship by telling their experience, to go forward in baptism; and some acknowledged that they had prayed a short time before, that the way might be opened for this privilege. We then sent for Elder Daniel Hicks; he came about the first of April, and a large collection of people met at the water side. It seemed as though the heavens bowed, and the glory of God overshadowed the place.—Smiles of joy were on the faces of the candidates, as they came from the water, thus witnessing to the spectators that there is a reality in religion. One of those dear converts has since departed to the eternal world. She was engaging in appearance, and of an amiable disposition. Her name was Amey Thurston. She was much gifted in prayer, exhortation and singing, and was much lamented by the church. A few weeks before her death, the church were together at brother Thurston's. My mind in the meeting became unusually solemn. I arose and told my brethren I felt as though some of our number would be called in a short time to try the reality of death. After meeting, this young woman came and took me by the hand, and said, when you spoke, it appeared to me that I was the one to go, and I hope I shall be prepared. I think it was the last time she met with us. I visited her in her last sickness, and the day before her death, I asked her how she felt in her mind. She said, the glory of the Lord shines around me to-day. Her friends told me, that a little time before she had sung

some verses of a hymn with more than her usual melody. She could say, and feel it too—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

The good work of reformation continued for some time; over twenty were baptized in the town this year. Our meetings were mostly held at the house of Samuel Thurston, and truly I can say I never saw brethren more united than these were. We held our church meetings mostly at our aged brother Thurston's. He had for many years entertained the ministers of Christ, and was always considered by his neighbours a peace-maker. The first church-meeting I appointed at his house. He confessed at the close of it, that it had been over forty years since he had known what he had heard his young brethren tell of in their experience, although he had kept it to himself. He had a sister who lived with him at this time, who was upwards of 90 years of age. She was much revived in mind at this time. A little before her death, she told me at a church meeting she had a very good meeting, and thought it was likely it was the last meeting of the kind she should ever attend. It proved so, as she died a short time after. She was perfectly sensible, a little before her death, and told me she was ready to go at any time the Lord was pleased to call her. I preached her funeral sermon from Rev. xiv. 13.: "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the

Lord from henceforth; yea, saith the Spirit, that they may rest from their labours and their works do follow them."

The year 1826 I continued my meetings in Troy, with my brethren, and felt great anxiety for them to live in love and peace, and continue the meetings statedly every Sabbath. Some time this year, a young man by the name of Josiah Brown was taken sick with the consumption. I went to see him, and was convinced his time was short in this world. I felt moved to talk to him of the great importance of being prepared for death. His mind seemed shut up in unbelief as to the Christian faith. It was in vain to talk to him in this situation. I left the house and carried his case before the Lord in secret prayer. I felt anxious for his soul. He was a young man of bright talents, not far from 31 years of age. I could not bear to think he should go down to the grave without a hope in Christ. I carried his case to the throne of grace day and night. I went the second time to see him, and set in silence some time by his bed, and when about to leave him, he told me not to be in a hurry. In a few days I went again. He appeared to be failing fast, and said, 'O that I was as well as when you came before.' In a short time he told his watchers he wanted to see me. I went, and rejoiced to find him a penitent. As I entered the room he reached me his hand, and said he wanted me to pray for him. He told me he had prayed for himself as well as he could. I kneeled down, and with tears of joy lifted my eyes to heaven. O how easy it was for me to

pray at this time. After prayer, he said to me, 'O how glad I should be to go to one of your meetings; but I shall never go. I have made light of your meetings, but have prayed God since to forgive me, and hope you will forgive me.' O yes, I replied; I told him I always loved him, and could heartily forgive him. He then said, 'O how I have hated you; but now I love you as strong as I ever hated you.' He then asked me to sing. I asked what I should sing. He said, 'sing the hymn I used to hear you,

"Let thy kingdom, blessed Saviour."

Before I had finished singing, he joined with me and sung the last verses. He then said, 'O how I love Christians, and want to love the Saviour more.' I went to see him a little before his death. He told me he was happy and willing to go; but he wanted his friends to seek the Lord. His mother came into the room. He told her he wanted she should seek for religion, and not put it off till a dying hour. Addressing me, he said, 'I try to pray for my friends, that they may be converted, and want you to warn all young people not to do as I have done. Tell them from me not to put off these things till they come on their death bed.'

In the fall of 1826, I dreamed I was standing near my house, and a young child opened the gate and asked me if I entertained strangers. I answered yes; I have always entertained strangers. The child said there is a blessing to those that do. I asked the child into my house; it was the most beautiful child I ever saw. Although a small child it had the

understanding of a man. I asked the child where it belonged; it replied not on earth—I have called for entertainment at many places, in the town adjoining this, but have been rejected. I thought the child was then on its way to Fall-River. I started to go, and the child disappeared. I thought in my dream, that I passed over Fall-River bridge, and saw a great number of people gathering and coming toward me, but before they got very near, they turned to the left and entered a large field, and I followed them. A person came and took me by the hand and said, I will show you those that have been dead many years, but are not yet consumed; and I saw many coffins covered with black cloth. The same person uncovered one of them, and I saw a body in perfect shape that had been dead many years. My companion said if you kneel and pray by this coffin, in the name of Jesus, the dead would live. I prayed Jesus to make known his resurrection power; and I thought the spirit of life came, and he arose. After this dream I had strong faith that the Lord would do a great work in Fall-River, in raising dead sinners to life. I preached soon after at brother Smith's from Romans xiii. 11: And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. It was a very spiritual meeting, and the brethren seemed to be awake, and great additions were made in a short time to the Baptist, Methodist and Congregational Churches, and many received the little child Jesus into their hearts. I trust he has found entertain-

ment in many hearts, as the one altogether lovely, and the chief among ten thousand. But how many turn away the stranger, when he stands without and knocks at the door; the answer is to him go thy way, no entrance here. O reader, acquaint thyself with him, and be at peace, thereby good shall come unto thee. A great many turn away their fellow-creatures, who stand in need of assistance, and forget that scripture which says, I will be a swift witness, saith the Lord, that turneth away the stranger from his right. And again, we are to entertain strangers, for some have thereby entertained angels. Returning home one evening, I saw a man sitting by the way, who told me that he was a stranger, and had been shipwrecked; that he was in an open boat eight days, and was now a great distance from home, with no money to pay his expenses; had called at many places for assistance, but was told to go farther; and the poor hungry sailor had concluded to pass the dark and gloomy night without trying any further. I invited him home to take refreshment and lodging with me; he evinced the most gratitude of any person I ever saw, and in tears of thankfulness, said he hoped God would bless me for the kindness I had shown him. It often occurs that when a stranger calls for assistance, he is told to go to the next neighbour, when at the same time they are better able to assist the needy. Are they not like those the Apostle spoke of, who say be ye warmed and be ye filled, and apply not the means? Faith without works is dead. He that heareth and doeth the word, is to be justified before God.

In August, 1826, I felt my mind exercised to go to Newport and preach, if doors should be opened. I arrived there on a Saturday evening, and went to a weekly union meeting, established by brethren George and Richard Shaw. I was much pleased to see brethren of different denominations united in one Spirit, and speaking of the good things of the kingdom. These meetings have been much blessed in uniting Christians. The next day I went to the fourth Baptict meeting, and was invited by brother Sweet to preach. Made an appointment to preach at the same place the next evening, and had a very interesting season. Met the next evening at brother Shaw's and a number appeared moved on by the good Spirit. I left town the last of the week, but felt impressed that God had a work for me to do in Newport. I went to Olneysville and preached in the morning; and in the afternoon at North Providence. Returned and held a meeting at Olneysville in the evening, and was kindly received by brother Place. I enjoyed myself much with the brethren, and Elder Cheney their minister, whom I found to be a very humble minister of Christ, and had a very agreeable visit at his house. Returned again to Troy, but was deeply impressed with the idea of going to Newport. I tried to put it off, but felt it more and more my duty to go. I dreamed one night that I was standing in front of my house, and saw a large fire at a distance. I started to go to the fire, and found it was off in the river near Newport. The fire blazed and rolled over in the form of a sugar-loaf clear to

the skies. While I stood beholding this fire, I thought a messenger came and told me I must warn the people to repent; that I must go thro' all the streets and warn them. I thought I ran through all the streets and cried with a loud voice, Repent for the kingdom of heaven is at hand. I thought some tried to hedge up the way by old wooden fences, and others by digging ditches to prevent my progress. But I persevered and went through all the town; and after I had delivered my message I went to the north of the town to a place called the Point, and stood on the bank of the river, and saw a large company of people walking on the water, coming toward me with smiling countenances. There was a whiteness on the top of the water which I was told was faith, that bore them up. I thought in my dream these have heard the warning which I gave them, and these have faith in Christ. And when I saw this company I became joyful and happy in the Spirit. After this dream, I felt confirmed it was my duty to go to Newport and warn the people to repent. I went and attended meeting the first evening at the house of brother Dennis, where members of different churches were congregated.—I met a few evenings after at brother Tilley's, and heard persons of seven different denominations speak; and one would have supposed that they all belonged to one church. O how good it is for brethren to dwell together in unity. The next Sabbath I was invited to preach at the fourth Baptist meeting-house. The Sunday following, I preached again, and the church were willing I should improve my

gift among them, excepting a few individuals, who objected because I was not of their faith and order. But the most of them were very anxious for my continuance with them; I declined staying, though I am in perfect union with many of the brethren of that church. I had liberty to improve my gift at the conferences of the first Baptist church. I concluded to hold meetings at my private house at Paul did, and receive all who were disposed to attend; my house was often filled, and I believe the Lord blest us in our meetings. About the first of May, I removed my family to Newport, and worked as a journeyman at my business. One evening at a meeting at brother Southwick's, my mind became very solemn, and felt to warn the young people to prepare for death. Two days after I was called in the night, to go and pray with a young woman that had attended the meeting. I went and found her in great distress, both of body and mind. She said I can't live, do pray for me; I kneeled and prayed. The next day I went to see her, and asked her how she felt in mind; she replied better; and hope I am prepared to die. She expired in a few hours, and I trust went home to glory. I was requested by her friends and the Juvenile Charitable Society, of which she was a member, to preach her funeral sermon. A large number attended, and a young lad that belonged to the Society, shortly after experienced religion.

About this time I held a meeting at brother Peckham's, in Middletown, and found the peace of God rested there. I found his son

willing to receive instruction, and he has since been converted and baptized, and is one I highly esteem as a brother in Christ. I have enjoyed myself much in this dear family; and a number of brother Peckham's children were converted and baptized last spring. There were a large number of young people in this town, that I was anxious to see converted; and I believe my prayers have beeen answered, for more than fifty have since professed a hope in Christ. I held a meeting at the house of Mr. Babcock, who was then on his death-bed. It was a glorious meeting, for he had been converted but a few days; he expressed great satisfaction in hearing his brethren sing and pray. He had formerly been much engaged in worldly business, but his mind was now altogether on heavenly things, and was perfectly willing to give up his family and resign himself into the arms of Jesus, who would carry him safely over the Jordan of death. About this time I was called to visit Capt. Barlow's daughter, who was fast sinking into the grave with the consumption. She was anxious to be prepared for death, and to have a willingness to leave her husband and child. I called to see her a few days before her death, and found she had reposed her all in the confidence of her Saviour.

Brother Dennis and myself held a number of meetings at Canonicut, and were kindly received by the people. Brother Dennis and a number of others in Newport, had strong faith about the heginning of winter, that God would revive his work. The Monday and Friday eve-

ning meetings were well attended, and the number that wished to hear seemed to increase. While attending meeting one evening at brother Dennis', I was called for to pray with a young man who was very sick. I found him much distressed in mind, and after praying with him, returned to the meeting, where prayers were offered in his behalf by a number; and the same hour he found relief in body and mind —for I found him the same night, sitting up in bed praising God. His father was present, who wished to obtain religion. And often at meetings at his house, the son would invoke the blessing of God on his aged father. The old man shortly after experienced religion, and he and his son were baptized in one day. He was an officer in the revolutionary war—and has now listed in his old age, as a soldier for Christ. He often speaks of the goodness of God to him in his old age, in public.

In February, 1828, I attended a meeting at the house of Capt. M'Kinzey, and a large number were present. I had great liberty to speak to the young people, and saw by faith that a cloud of mercy overshadowed the town, and a rain of righteousness was about to descend upon the people. Capt. M'Kinzey's son was at this time much engaged, and a great help in our meetings. I believe God has a work for him to do in his vineyard. He is about fifteen years of age, and has spoke some time to the satisfaction of many. Monday evening union conference was held at my house, and some desired prayers. The next conference was at brother Dunham's, and God manifested his power in a wonderful manner. Brother Dun-

ham's son bowed on his knees and prayed God to have mercy on him a sinner. His daughter and a number of others were convicted. Had a meeting on Saturday evening at my house, and though the weather was unpleasant, my house was filled. Elder Eddy was present, and told us we had better meet at his meeting-house for the future. A large number met there the next evening, and I requested those who were determined to seek the Lord, to come forward and kneel in the aisle, and prayers would be offered to God in their behalf. A number came forward, and some prayed for themselves. At the next meeting the house was crowded, and the number of mourners was increased. We held meetings day and night through the week. The next Monday evening the house was crowded; exhortations and songs of praise were heard from new-born converts, and old professors caught the heavenly flame of reformation fire. The preacher from the second Baptist Church was present, and spoke of the great satisfaction he had taken in this meeting; that to him it was none other than the house of God and the very gate of heaven. The Methodist preacher was present, and at the close of the meeting prayed fervently that God would continue to carry on his work. I think it was ninety nights that brother Dennis and myself met at the meeting-house, in succession, and had more or less to say to the people. All denominations attended these meetings, and all spake as they were moved by the good Spirit. But the devil was loth to lose his servants, and raised his whole artillery to come to meeting, and like old Elimas, the sorcerer,

that the Apostle spake of, who went about to turn some from the faith; and sent forth some with large packages of lies, to hurt the usefulness of those that were doing good. Eld. Eddy was much revived at this time, and met with us at almost every meeting. He not being able in the first of the reformation to baptize, Elder Tobey, of Providence, was sent for. He came and baptized 19 happy converts; the day was pleasant, and about four thousand spectators met on the bank of the river, to see this solemn command of Christ obeyed. One person baptized this day, was said to be over 90 years of age. The place where these people were baptized, was the same place that I dreamed of seeing the men, women and children walking on the water; there were men, women and children baptized that day, and the smile on their faces as they came out of the water, reminded me of my dream.

About the first of April, Elder Taylor, from Swanzy, came and baptized a number. We had a most glorious meeting in the evening. It was judged that more than 100 persons were under conviction, and their cries aloud for mercy were heard. Elder Harvey Sulings came about this time. His labours were much blessed in Middletown, about three miles from Newport. He preached day and night, and in one week 32 professed to have experienced religion. After he went into the town, he baptized 22 happy converts.

About this time I was requested by brother Dennis to go with him and see a young man sick with the consumption. He had imbibed the dangerous belief that all the human fam-

ily would be saved. In conversing with him, I said, suppose that your belief should be wrong; have you any other ground of hope? He said, No. Have you any evidence you was ever born of the Spirit? He answered, No. Are you willing, if you are wrong, to be convinced by the Spirit of God? Yes. Are you willing to kneel down with me, while I shall pray to God for you, that if you are wrong, he would send his converting Spirit, and convince you of sin, that you may have true repentance for all your sins and be prepared for death. He said he was willing. We both kneeled before God. I prayed that he might be convicted and converted before he left the world. I went again the next day, and he began to complain of the hardness of his heart, and said if it was not for this, he should have hopes of being converted. Brother Dennis and I tried to pray again. We went the third time, and took one more with us, and again committed his case to God. The next morning the young man told us that his distress was so great on account of his sins, that he arose in the night, and on his knees prayed with all his heart, that God would forgive him, and he never was so happy in all his life before. He said he was then willing to die, and told me to warn all young people from him not to put off religion till they come upon their death bed; and tell them that nothing will do to build their hopes upon, unless they have a change of heart. He told me this about an hour before his death, observed that he could then say no more, and bade brother D. and myself farewell. Soon after he said, he should soon go, and he

wanted his mind wholly staid on the Saviour.

The first Baptist church shared largely in additions to their numbers during this glorious revival, as did also the 2d Baptist church; and a number joined the Seventh day Baptist and Methodist churches. I hope these dear converts will walk worthy of their vocation.—With them I have bowed the knee in prayer to that merciful God who has granted deliverance to their souls, and with them I hope to bow around his throne in the heavens, and with all the heavenly host to ascribe glory to God and the Lamb forever.

Soon after the good work began in Newport, my speaking so much affected my lungs, so that I often raised blood, and many thought I should die of the consumption in a short time. But I told them I had faith in God, that he had more work for me to do in his vineyard. Not being able to work with my hands after the reformation began, I was much tried in mind to know how I was to support my family. One night after meeting I returned to my house and tried to pray that God would open the way for me to support my family. After retiring to bed, it seemed as though the Lord reasoned with me in this way: Have I not always blest you in your labours in spiritual things? Yes, Lord. Do I require any thing hard or unreasonable of my servants? No, Lord. This cannot be the cause of your trouble. It is this. You have entangled yourself too much in the affairs of this life, and by this means you have brought trouble on yourself. I called you years ago to go into the world and preach; to leave house and land, wife and children

for my sake, and you should find a hundred fold; and brethren and sisters, and houses and all things needful would have been added. But you have tried to conform to others; because one thing that I promised was persecution in this world. Do you not see that all your prospects are cut off in your temporal business, and your health is now taken from you. Are you now willing to give up all, your wife and children and yourself, to be my servant? Here I began to tremble; and all at once right before me, it appeared as tho' I saw myself in my coffin, and it came to me in a moment, where will my soul be when this takes place, if I don't give up to serve God, and go and preach? I then gave up myself and family, and my soul was happy. I did not close my eyes in sleep through the night. The next morning I told my wife that I had given up all to preach, and she seemed perfectly satisfied it was my calling. The next day my brethren sent me five dollars, some provisions for my family and shoes for my children.

After this was sent, I could not but bow myself before the Lord with weeping and humbly thank him for his goodness to such an unworthy creature. The brethren then wanted me to labour with them day and night, for the good of souls, and they would assist me and my family. In a few days after, a man sent me two dollars, and another one dollar, and I hope God will reward them for the same. This was more money than all I had ever received before for preaching, during thirteen years; and I may say with con-

fidence that in this time I have travelled thousands of miles and held thousands of meetings, and attended many funerals. I have laboured more in mind, than many others, and also for my support with my hands, when I have travelled. I think my sole motive in preaching has been a wish to advance the Redeemer's cause, and the good of souls. When in Newport, a short time before I left the place, my brethren kindly presented me with a suit of clothes, and I hope God will reward them for the same. I left Newport in June, 1828, and then commenced writing this work, and have attended meetings in many towns since I began to write; but I have been wonderfully favoured in having all things brought to mind since I began to write, and have felt much freedom in the Spirit while writing, and hope God will bless what is written, for the good of those who read it. Without doubt many will read this who never saw my face, and never will in this life. If we believe on the Son of God, obey the Gospel, walk in newness of life, and are faithful unto death, we shall all meet in a better world, where immortal beauty blooms, never to fade, and behold with delight our glorious Lord and Saviour, and join with the ten thousands of angels, the four and twenty elders, the hundred and forty-four thousand of the sealed tribes of Israel, and the innumerable company that shall be gathered from every nation, in one eternal song of praise to God and the Lamb forever.

[The author has it in contemplation to publish another volume in a short time.]